The Jubilee Standard

The Periodical of the *Other* Shut Door Adventists

By Kevin L. Morgan, M.A.

After the disappointment of October 1844, the quandary left in the minds of Advent believers for the new year can be summarized in the question posed by George W. Peavey: "Where are we now?" *The Jubilee Standard* answered this question in terms of a "definite time," that is, setting new dates in 1845 for Christ's return. However, as a result of Bible study and Ellen Harmon's visions, the group of Adventists who would form the Seventh-day Adventist Church answered the question in terms of what Christ was doing in the heavenly sanctuary. Many have assumed that the two groups both continued to believe that the "shut door" meant that probation for the world closed in October 1844, and they assume that the visions of Ellen White affirmed this belief. A careful study of *The Jubilee Standard* reveals that, although there was some overlap of participants in the two groups of "shut door Adventists," there was a difference between the concept of the "shut door" in *The Jubilee Standard* and that in Ellen White's visions. Contributors to *The Jubilee Standard* viewed Christ's coming as being so near that probation had already closed for anyone outside the original Adventists. By contrast, the visions and the providence of God taught young Ellen and those who aligned with her (James White, Joseph Bates, Heman Gurney, and Hiram Edson) to recognize a greater work to be done outside the original Adventists, though she and they likewise believed that Jesus' coming was imminent.

The Origin of *The Jubilee Standard*

In February 1845, at Franklin Hall in New York City, Adventist minister Samuel S. Snow heard Joseph Turner preach four sermons on the "Bridegroom," which explained the delay in Christ's return without abandoning the value of the "Midnight Cry." The term "Midnight Cry" described the Millerite revival that pointed to the fulfilment of Daniel 8:14 on October 22, 1844, in light of Jesus' parable of the Ten Virgins.[1] Turner's view of the "shut door" asserted that the door of mercy had been shut for the world. Snow accepted Turner's view and wrote:

[1] For Samuel Sheffield Snow (1806–1890), see https://www.findagrave.com/memorial/85595584/samuel-sheffield-snow. For a timeline of his life, see https://www.aplib.org/files/lwf/LWFV3N2.pdf, p. 5. For more about Joseph Turner, see *Sketch of the Life and Religious Experience of Eld. Luther Boutelle*, at https://archive.org/details/cu31924012522789. In his description of the "Shut Door" theory, Isaac C. Wellcome compresses history and conflates the views of Turner with the view of Ellen Harmon and those who aligned with her: "THE 'SHUT DOOR' THEORY. This notion originated with Joseph Turner, of Maine, and several others in various places, who simultaneously claimed to have it impressed upon them by the Holy Spirit, on 'the tenth day of the seventh month.' Oct. 22, 1844, Eld. T. proclaimed it at a campmeeting, in Woodstock, Me., while some penitent ones were being prayed for, repeating, 'Every one to your tents, O Israel,' and declaring that Christ had left the mercy seat. He soon worked the idea into a theory, which he and others began to proclaim throughout the Advent societies. It was readily accepted by some and was soon confirmed to them and others by visions of one Ellen G. Harmon [Turner and Ellen Harmon conferred in December, after her "Midnight Cry Vision," noting their agreement on the continued significance of October 22, so Wellcome gets this wrong], who traveled from town to town, where she was strangely exercised in body and mind, usually talking in assemblies until nature was exhausted and then falling to the floor, unless caught by some one sitting near (we remember catching her twice to save her from falling upon the floor), remaining a considerable time in the mesmeric state, and afterwards, perhaps not until another meeting, she would relate the wonders which she claimed had been shown her in spirit (these were subsequently called 'visions'), among which was, that she had seen Christ in heaven, that he had ceased mediating, left the mercy seat, come out from 'the holiest of all' and organized his kingdom, composed of his saints, including all who held fast to their experience in the 1844 movement. [Her earliest vision on the sanctuary does not make this claim but, rather, it teaches that Christ began ministering in the Most Holy Place in 1844.] She also claimed to see that all those who gave up that experience, calling it an error, had their names blotted out of the book of life, they being 'foolish virgins.' Some had such confidence in her 'visions' that they were thrown into great distress, nearly to despair, when she related that their names were 'blotted out of the book of life.' We are aware that it has been, and is yet, denied in the most positive terms that the above-named woman ever proclaimed such views, but there is a true record in heaven, we are ready to abide that, as many of us, in New England, know the facts when and as they transpired" (*History of the Second Advent Message*, p. 397). He confuses her earlier spiritual experiences with visions. Ellen White wrote J. N. Loughborough: "Before '44, I sometimes lost my strength under the blessing of God. I. C.

> The Lord sent Br. Turner to New York with his message, that the types were fulfilled—the jubilee trumpet had been blown—the atonement was finished—the Lord Jesus had come to his marriage with the Bride; (i.e., the "great city, the holy Jerusalem") and the door was shut.

Present with Turner and Snow at the meetings at Franklin Hall was Harvey Harlow Gross. Gross's intention had been to convince listeners that they should give up the "seventh month theory, and embrace the first month," that is, April 1845. He also argued against Turner's Bridegroom view.[2] But when Turner spoke at the last meeting, all Gross's arguments were swept aside. Snow described feeling "wave after wave of light and glory roll into my soul; and I that night became established upon the rock of eternal truth." On March 13, Snow and Barnet Matthias began publishing a new periodical to promote the Bridegroom view. Because it emphasized the fulfilment of the biblical "year of jubilee," the periodical was named *The Jubilee Standard.* It was published until August 7, 1845, a print run that was just short of five months.[3] Its termination was noted in *The Day-Star*.[4]

THE JUBILEE STANDARD.

We are Sorry to learn from various correspondents at the east, that the "Standard" has stopped.

The "Standard bearer" has fainted, and where now is the man to "lift up a standard for the people? The amount of good accomplished by that paper, will be told only in the immortal state. It might still have lived to carry the message of comfort to God's waiting people, had not Bro. Snow stumbled over one of our Lord's "least commandments." A very dear brother has written a history of the state of things in Bro. Snow's congregation, over which he mourns with unaffected grief. The expression of sorrow in this

section, at the downfall of the "Standard" is unanimous.

I will here give a brief extract of a letter from Bro. Eli Curtis, which will show something of the present state of things in N. Y., and also the cause.

"I see in your last No. a remark that the Standard had not been received for two weeks. From this, I supposed that you were not aware that the Standard had stopped. The last number of the Standard is 21, August 7th, and it was understood by me before that number went to press, that, probably it would be the last that would be published.

I have attended Bro. Snow's meetings with a great deal of interest since the shut door party came out from Franklin Hall, till a few weeks past. Not that I looked upon him as infallible, nor that I considered him the "Elijah*" of the last days; for I have been able, in the most of his sermons, which I have heard, to detect more or less error (as I verily believe) But I embraced similar views to Bro. S. with regard to the fulfilment of the parable of the ten virgins; for it does look to me, as if the 25th of Matthew, down to the 13th verse, had become history.

Wellcome may have confounded these exercises of the power of the Spirit of God upon me with the visions. I had no visions until in the winter, near spring, after the time had passed" (Lt. 2, 1874, Aug. 24, p. 9).

[2] "Letter from H. H. Gross," *Voice of Truth*, March 19, 1845, p. 43, cited in Merlin D. Burt, "The Historical Background, Interconnected Development and Integration of the Doctrines of the Sanctuary, the Sabbath, and Ellen G. White's Role in Sabbatarian Adventism from 1844 to 1849," at https://digitalcommons.andrews.edu/dissertations/19/. Harvey Harlow Gross (1810-c. 1895), who *Thunder and Trumpets*, p. 42, mistakenly calls Henry H. Gross, continued to set future dates for Christ's return. Joseph Bates wrote the editor of *The Bible Advocate:* "What about the 2300 days, Br. W.? Oh, no matter, Jesus is coming now. H. H. Gross has refuted this time, but look at him last spring; the 1335 days must end the *18th day of April*, and the resurrection, or they would not end under forty-five years. Well, he confessed that he was wrong in ever believing that they had ended in '44. Come, then, where will they end here? On, somewhere a little while before the 1335 days end in the *spring of 1847*. Well, time has passed on; out he comes again and says the Lord will come in the *spring of 1848*. Where will the 2300 and 1335 days end, friend Gross? Can't say—that is, he doesn't say—neither does J. Weston, and he does not correct him for this; it is only because the advent cannot be until spring. And here I will risk an opinion—that there is not a man in the whole advent ranks—(it seems to me that I will not even except you)—that can show that the Lord will come this winter or next spring. H. H. Gross is just as much mistaken in his calculation this coming spring, as he was the last" (*A Vindication of the Seventh-Day Sabbath, and the Commandments of God: with a Further History of God's Peculiar People, from 1847 To 1848*, 1848, p. 170, emphasis added). An article about his wife, Sylvia Ann Gross, née Price, in *The New Haven Union,* of Dec. 4, 1907, p. 12, at http://chroniclingamerica.loc.gov/lccn/sn92051126/1907-12-04/ed-1/seq-12/, describes Gross's ministerial career. J. Weston was Jacob Weston (1803–after 1870), who became a Baptist minister.

[3] *Defence of Elder Joshua V. Himes*, p. 19.

[4] *The Day-Star*, Sept. 27, 1845, pp. 35, 36.

I suppose you are aware from the tone of the Standard, that the Editor has pursued rather a rigid course since that paper was established.—From the party that went out from Franklin Hall, Bro. S. has succeeded in *purging* out (to use Br. S's. favorite phrase) *two* sets of *rebels* at different times. The first were a set of Spiritualizers who annoyed our meeting by their much talking and contrary views: —seeming to show a desire to break up our meetings. I was not sorry when they were *purged* out; but I felt grieved that physical power was so *readily* applied to eject the *rebels* from the room. The second set were not spiritualizers, but apparently they were about as detestable to Bro. S. for some of them professed a desire to keep all the commandments of Jesus, even to washing of feet; and all of them had the tenacity to differ from Bro. Snow on some point. I know not how many still holds with Bro. S. in his peculiar views. I was there last Sabbath morning, and there was about fifty in attendance, but whether they all agree with Bro. S. or not, I cannot say."

*Another correspondent says in a private letter that Bro. Snow claims to be "Elijah the Prophet" that was to come before the "Great and dreadful day of the Lord."

While Clorinda Fosdick Minor, née Strong, one contributor to the paper, acknowledged that probation would close before the Second Advent: "We perceive then that the probation of the wicked must cease, before Christ appears," other contributors believed that it had already closed:

- "our work with the nominal church and world is done" (William H. Maull)
- "That our work for the world and nominal church ceased about the 1st of the 7th month, I have not the shadow of a doubt" (John S. Bussell)
- "our work for the world was done" (S. S. Snow)
- "our work with the world and nominal church is done" (Joshua V. Himes)
- "our work with them ["a wicked world, and a corrupt, apostate, world-loving church"] was done" (Joshua V. Himes)
- "I believe that the work is done for the world" (Benjamin Belknap Hill)[5]
- "you say your work is done" (Joseph Bates)

An expression frequently repeated in *The Jubilee Standard*, as contributors reminded one another not to concern themselves with the rejectors of the Advent message were Jesus' words, "Remember Lot's wife."

A Different View of the Shut Door

That same February Ellen White received the "Bridegroom Vision" (**V5**), in Exeter, Maine, transforming her understanding of the "shut door," as she herself acknowledged. The vision applied the "shut door" to a change in the phases of Christ's heavenly ministry, as He left the Holy Place and entered the Most Holy to begin the work of judgment (Rev. 14:6). Of this she later wrote:

> With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted. And am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point.[6]

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[5] Benjamin Belknap Hill (1803–1882), of Worcester, MA.

[6] William Warde Fletcher (1879–1947), among others, asserted that the later omission of certain statements in Ellen White's account of her first vision indicates that she believed that no more sinners would be converted. These statements include: "It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all along the path one after another"; "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time of their salvation is past"; "I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness." And yet, his assertion about these statements is: "Passages eliminated from some of Sister White's earlier visions, and the history of our movement from 1844 to 1851 show that our early pioneers held during that time the view that Christ's entry into the most holy place in heaven in 1844 meant that 'the door was shut', and that there was no more salvation for sinners. It *seems* that Sister White unquestionably shared this view" [his adding "unquestionably" to "It seems," does not change that it is an inference] (Fletcher, *The Reasons for My Faith*, 1932, p. 25, at https://archive.org/details/FletcherW.W.TheReasonsForMyFaith.AnAppealToSeventh-dayAdventists).

> It was on my first journey east to relate my visions that the precious light in regard to the heavenly sanctuary was opened before me [in the Exeter "Bridegroom Vision" (**V5**)] and I was shown the open and shut door. We believed that the Lord was soon to come in the clouds of heaven. I was shown that there was *a great work to be done in the world for those who had not had the light and rejected it*. Our brethren could not understand this with our faith in the immediate appearing of Christ. Some accused me of saying that my Lord delayeth His coming, especially the fanatical ones. I saw that in '44 God had opened a door and no man could shut it, and shut a door and no man could open it. Those who rejected the light which was brought to the world by the message of the second angel went into darkness, and how great was that darkness.
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> I never have stated or written that the world was doomed or damned. I never have under any circumstances used this language to any one, however sinful. I have ever had messages of reproof for those who used these harsh expressions. (Letter 2, 1874, emphasis added)

Eyewitnesses of Ellen White's ministry—James White, Marion C. Truesdail, Ira Abbey, and John Yale Wilcox—all confirmed that, after this vision, she did not hold the extreme view of the shut door of *The Jubilee Standard*.[7]

Even her first vision—the "Midnight Cry Vision" (**V1**)—which did not deal directly with the shut door, pointed to a larger work. Recounting her first vision, Ellen described the "living saints" awaiting Christ's return as being "144,000 in number" (ExV 10.1). The number is significant. At the height of the Advent movement, Adventists had numbered about 50,000. Following the 1844 disappointment, their number dropped drastically. So who would make up the rest of the 144,000? It is obvious that the number could not come from those who had first embraced the Advent message.

Thus, Ellen and her associates began coming to grips with the larger work before them, as they worked for the salvation of young people who had not accepted Christ and His return, though they were children of parents who had. They also encountered adults at the conferences they held in 1845 and onward who were attracted to their understanding of Scripture, though they had not participated in the Advent movement. Young Ellen told her friend Marion Stowell: "There were many in the churches who would yet embrace the truth."[8] Regarding a young woman whose father kept her from the Millerite meetings, Marion also testified that Ellen told her: "God never has shown me that there is no salvation for such persons. It is only those who have had the light of truth presented to them and knowingly rejected it."[9] Ira Abbey affirmed Stowell's testimony: "After the time passed, I was a strong shut door believer. But when the Third Angel's Message was preached, I with my wife embraced it. Between 1846 and 1850, Bro. and Sr. White came to our house, and were very zealous for the children and those that had not rejected the truth. They labored for unconverted souls and never do I remember hearing Sr. White say that there were no hopes of the unconverted; but there were hopes of the backsliders and those that had not rejected the truth."[10]

Commonality with *The Jubilee Standard*

There seems to have been a collegial dialogue between contributors of *The Jubilee Standard*, *The Day-Star, The Hope of Israel*, and *The Voice of Truth*. Some contributors to *The Jubilee Standard* (such as Joseph Bates, Hiram Edson, Stephen Smith, John C. Day, and Israel Dammon) were within the circle of Adventists who associated with James White and Ellen Harmon, although no letter from either James or Ellen is in the extant issues of *The Jubilee Standard.*[11] They did

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[7] James White, *Life Incidents*, pp. 204–209; Loughborough, RH, Sept. 25, 1866, p. 134; GSAM 222–224; G. I. Butler, RH, April 7, 1885, p. 217.
[8] Mrs. Truesdail to E. G. White, Jan. 27, 1891, in GCDB, Jan. 29, 1893, 35.5; GSAM 222.6.
[9] Marion Truesdail, Aug. 17, 1875, in RP 119; RH, April 7, 1885, p. 217.
[10] RH, April 7, 1885, p. 217.
[11] Edson attested Crosier's description of the heavenly sanctuary in *The Day-Star Extra*, Feb. 7, 1846, p. 44; Israel Dammon wrote to S. S. Snow, in *The Day-Star*, Aug. 5, 1845, p. 51; and to Enoch Jacobs, in *The Day-Star*, Sep. 27, 1845, p. 31; Stephen Smith wrote to Enoch

contribute to *The Day-Star*, and James White did read *The Jubilee Standard* and referred to articles in the periodical in a letter on September 20, 1845. In that same letter, he concluded, on the basis of the four "watches," that Christ would return by "the 10th day of the 7th month, 1845."[12] (Significantly, Ellen received a vision before the time predicted that Christ would not then return because there was yet to be a time of trouble.) Like the contributors to *The Jubilee Standard,* James believed that Christians outside Adventism had rejected the message of Christ's soon return. Writing Philip Collins, in 1846, he described delivering a funeral message concerning Christ's return to an audience made up of Congregationalists and Methodists: "Do not think Brother James is getting formal or is going to try to convert people to the Advent faith. No, it's too late. But it's our duty on some occasions to give a reason of our hope I think, even to swine."

David L. Rowe wrote, in *Thunder and Trumpets*, p. 145: "Among these Adventists, the search for a new date began immediately after the October 22 disappointment. H. Tanner of Albany believed Christ would come on the '10th day of Nov., for I cannot now be moved (the Lord help and keep me) but one step at a time.' Orlando Squires similarly believed that November, and not October, was the seventh month, and he pointed out that the Dark Day of 1780 and the Shower of Stars of 1833 both occurred in mid-November. 'It seems as though God has marked and marked and marked right upon that spot in November as though he would have his children understand that he meant something by it.' George Miller believed that time would not continue beyond March of 1845, Marsh focused on the Spring and then the Summer, and others predicted dates in 1846, '47, and '48. Henry H. Gross of Albany was indefatigable.[16] First he predicted the Second Coming for the Spring of 1845; by March he had refined the critical period to April 8 through April 24. Excitement once again mounted in some, and S. S. Snow picked up the date and preached it. Failing once again, Gross recalculated, found another small mistake, and announced 'the autumn of 1846 is the extreme point for the termination of the 1335 days.' Come the winter of 1846 he cancelled his previous statement and preached the end of the world for 1847."[17] References in *The Jubilee Standard* to Christ's return in 1845 include:

- "this spring" (Sarah H. Brown, George A. Sterling, and Stephen Smith),
- "next month" (Dr. Zarah Baker, JUBST, April 3, 1845),
- "in a few days" (Abigail Mussey, William Evans, and S. S. SNOW),
- "before the present month shall terminate [July]" (George W. Peavey),
- or the general statement, "this is the year of rest and deliverance for all his waiting people" (R. G. Bunting).

Reading H. H. Gross's series on prophecy ("Prophetic Chronology"), Seventh-day Adventists will find his dating of the 70 weeks familiar because he and the editors of the paper held to the same interpretation of the 2300 days and the 70 weeks, though there are some differences. They will also find S. S. SNOW's description of the identifying marks of the remnant as also familiar, though besides calling attention to the keeping of the commandments of God and having the testimony of Jesus, he inserted a divergent element concerning the law, or covenant, of Levi. For those tracing the use of

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Jacobs, in *The Day-Star*, Sept. 27, 1845, p. 36 (in the issue that announced the demise of *The Jubilee Standard)*. According to another Stephen Smith, who lived in Cherry Valley, New York, the New Hampshire Stephen Smith had written a letter in *The Hope of Israel* (see *The Day-Star*, Sept. 27, 1845, p. 36.

[12] In his letter published in *The Day-Star*, Sept. 20, 1845, pp. 25, 26, he referenced two articles in the *Jubilee Standard*, "Letter from Bro. Peavey," JUBST, July 10, 1845, pp. 139; and "Letter from Bro. J. W. Rutlege," JUBST, May 29, 1845, pp. 89, 90.

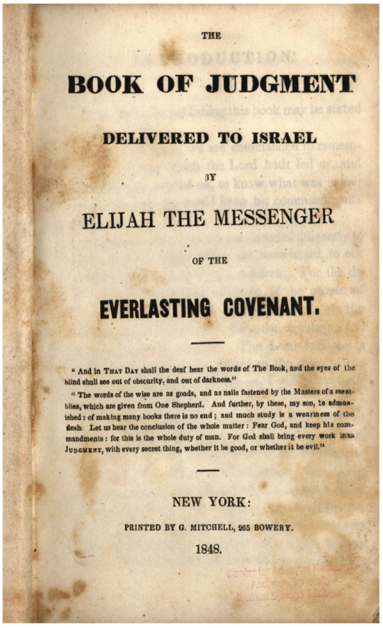
[16] Careful research shows that his name was "Harvey Harlow Gross."

[17] Hotchkiss to Miller, March 28, 1845, and George Miller to S. Nichols, November 28, 1844; H. Tanner to Miller, November 4, 1844; George Miller to Nichols, op. cit.; "Definite Time Again," *Voice of Truth*, September 24, 1845.

the apocryphal book of Esdras, there is an lengthy article by Desmond B. Gibbs, asserting that Esdras "belongs to the sacred canon of prophecy."

Intriguingly, some of the Adventists who corresponded with S. S. Snow in *The Jubilee Standard* (or in *The Day-Star)*, such as Dr. Jonathan Croffut, of Brooklyn, NY (who later subscribed to the *Review and Herald)*, Nehemiah S. Trull, and Desmond B. Gibbs, chose to observe the seventh-day Sabbath, yet they never officially connected with the Seventh-day Adventists.[20]

Nonetheless, there were significant differences. *The Jubilee Standard* dismissed the value of footwashing and likewise dismissed "the two apartments of the tabernacle" as representing "two divisions" of the covenant with Jesus' current ministry in the holy of holies.[21]


THE

BOOK OF JUDGMENT

DELIVERED TO ISRAEL

BY

ELIJAH THE MESSENGER

OF THE

EVERLASTING COVENANT.

"And in That Day shall the deaf hear the words of The Book, and the eyes of the blind shall see out of obscurity, and out of darkness."

"The words of the wise are as goads, and as nails fastened by the Masters of assemblies, which are given from One Shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil."

NEW YORK:

PRINTED BY G. MITCHELL, 365 BOWERY.

1848.

The Adventist Pioneer Library (APL), available with the Ellen G. White database, contains many of the extant issues of this single-volume periodical, though many words were illegible for transcription. I found other extant issues of the periodical at Andrews University, and I contracted with the library to scan these for my use and that of other researchers in the future.[22] I also discovered a book that Samuel S. Snow published in 1848 that included articles from the periodical that were not included in the APL transcription. The book is entitled: *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant* (1848).[23] Other periodicals also republished portions of the missing numbers. I have inserted these additional articles where they go in the text of the various issues, though no page numbering has been assigned to them. By comparing articles in the database with the same articles as published in the 1848 book, I discovered that Snow edited the articles somewhat for the second publication. Therefore, if the original articles that I inserted should ever be found, we would expect to see other minor editorial changes as well. I was later able to see the originals of these issues at Aurora University and, with the assistance of Director of the University Library, Sarah McHone-Chase, was able to unfold creases in the original issues that obscured certain words in the photocopies, thereby filling in gaps in the text. I have checked the transcription and my additions to it against the facsimiles I discovered in the various collections that holds them. So, what follows is a careful transcription of *The Jubilee Standard*, vol. 1, no. 1-21 (March 13-August 7, 1845), with some missing numbers.[24] The identification of individuals named in the text will be ongoing with periodic updates.

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[20] Dr. Jonathan Croffut (1796–1869); Nehemiah S. Trull (1815–1886), of New Boston, NH; Desmond B. Gibbs (c. 1802–c. 1870).

[21] For the rejection of the washing of feet as an ordinance, see JUBST, April 3, 1845, 28.12; JUBST, April 17, 1845, 46.1; JUBST, June 12, 1845, 112.7; JUBST, July 31, 1845, 156.5–157.4; JUBST, Aug. 7, 1845, 168.5–7.

[22] I have uploaded the facsimiles at https://archive.org/details/jubilee-standard-1845-vol-1.

[23] See S. S. Snow in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, 1848, at https://adventistdigitallibrary.org/adl-424773/book-judgment-delivered-israel-elijah-messenger-everlasting-covenant and https://archive.org/details/snow-book-of-judgment.

[24] For a facsimile of the extant numbers, see https://archive.org/details/jubilee-standard-1845-vol-1/page/n113/mode/2up.

- *The Jubilee Standard*, vol. 1, no. 1, March 13, 1845.[25]

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {March 13, 1845 SSSe, JUBST 1.1}

Vol. I.] NEW YORK CITY, THURSDAY, March 13, 1845. [No. 1 {March 13, 1845 SSSe, JUBST 1.2}

THE JUBILEE STANDARD,

PUBLISHED EVERY THURSDAY AFTERNOON, {March 13, 1845 SSSe, JUBST 1.3}

BY S. S. SNOW AND B. MATTHIAS, EDITORS. {March 13, 1845 SSSe, JUBST 1.4}

131 DIVISION STREET, N.Y. {March 13, 1845 SSSe, JUBST 1.5}

Samuel S. Snow

TERMS:—Two dollars per hundred or three cents per copy. {March 13, 1845 SSSe, JUBST 1.6}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. MATTHIAS, N. Y. City.[26] {March 13, 1845 SSSe, JUBST 1.7}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {March 13, 1845 SSSe, JUBST 1.8}

THE JUBILEE STANDARD.

"Lift up a Standard for the People."[27]

OUR TRUE POSITION.—Jesus Christ, the King of kings, and Captain of our Salvation, is speedily coming to deliver his willing, waiting people, and take them home to their everlasting rest. Yet a few days more of trial, and of patient waiting, and our ravished eyes shall behold the King in his beauty. This all believe for whom our message of present truth is intended. With those who do not believe this great and glorious truth, we have nothing now to do. Our work with them is done. A wicked world, and a corrupt, apostate, world-loving church, no longer share our sympathies, our labors, or our prayers. Their doom is sealed, and it is just.[28] They have refused to hearken to the voice of warning, that has rung forth on every breeze, in the good news of the kingdom, published in all the world for a witness to all nations. They have likewise rejected the world's last warning—the true Midnight Cry, and God has rejected them. The Lord has brought his people out of Sodom, and said unto them, in language too plain to be misunderstood, "*Escape for thy life; look not behind thee; tarry not in all the plain.* REMEMBER LOT'S WIFE!"[29] {March 13, 1845 SSSe, JUBST ??}

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[25] The first number of the periodical is no longer extant, Isaac Cummings Wellcome wrote: "On the 18th of March Snow, in connection with B. Matthias, published the first number of the "Jubilee Standard," in advocacy of this theory" (*History of the Second Advent Message and Mission, Doctrine and People*, p. 398). Merlin Burt has it being first published on March 13, which makes more sense. No. 1 was a week before no. 2, which was published on the 20th, and publication is said to have been on Thursdays. The 18th was not a Thursday, but the 13th was.

[26] For Barnet Matthias (1797–1873), see https://www.findagrave.com/memorial/19032918/barnet-mathias.

[27] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 114–120.

[28] The wording of these two sentences were quoted in the *Morning Watch*, March 20, 1845, p. 94, as quoted in Bull and Lockhart, *Seeking a Sanctuary*, p. 34.

[29] This paragraph was published in *The Morning Watch*, March 20, 1845, p. 94.

We are in the time, then, of the fulfilment of the parable of the ten virgins. If this be not true, it is in vain for us to profess to be looking for the coming of the Lord. For that parable must be fulfilled, and that, too, in detail. It is not for us to say that one prominent idea only is contained in it, and that "parables were not designed, to go on all fours." We can have no sympathy or fellowship with any such teaching—Let that sentiment come from what source it may—let it be sanctioned by the authority of any man, however talented or learned he may be—it is not in harmony with the teachings of God's Word, and we are there bound to reject it. "Let God be true but every man a liar." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." {March 13, 1845 SSSe, JUBST ??}

In the exposition of the parable of the *Wheat and Tares,* in Matt. xiii., our Lord has given a rule by which to understand all parables. Let us listen to his words: "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; (*aionos*, age;) and the reapers are the angels." In this exposition every leg belonging to the parable is made to walk. In other words, every prominent feature contained in the parable is explained as having force and meaning. By the same rule we must understand and explain the parable of the virgins. If the only idea of the parable were this, that when the Lord comes they who are ready will be saved, and those who are not ready will be damned; why were all the details of the parable given? Was it merely to dress up the "one idea," and make it attractive and pleasing to the fancy? Nay, verily. It is written, "Man shall not live by bread along, but by EVERY WORD that proceedeth out of the mouth of God." It is also written, "that for every idle word that men shall speak, they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We are not at liberty, therefore, to make use of idle or useless words. On the contrary our yea must be yea, and our nay, nay; for whatever is more than this cometh of evil. And shall we believe that Jesus, our great teacher and pattern—he who spake as never man spake—gave utterance to useless words? No, no. His words are none of them idle or vain; they are spirit and they are life. {March 13, 1845 SSSe, JUBST ??}

The design of the parable of the virgins is apparent when we look at the question which drew it forth. See Matt. xxiv. 3, "And what shall be the sign of thy coming and of the end of the world?" It is in answer to this important question that the instruction contained in chapters xxiv. and xxv., preceding and following the parable, are given. In this discourse our Lord gave a prophetic delineation of the prominent signs or landmarks that were to precede his personal appearing. Among these the parable in question stands conspicuous. It was evidently intended, in kindness and wisdom on the part of our Savior, to show his waiting people their latitude and longitude, so that the day should not come upon them as a thief. But it could not, of course, be fully understood before its fulfilment. If it had been understood perfectly it could not have been fulfilled; for, as we shall show, there were to be, in its fulfilment, two disappointments. {March 13, 1845 SSSe, JUBST ??}

First, the virgins took their lamps and went forth to meet the Bridegroom. Then the Bridegroom tarried, and they all slumbered and slept. Next came the rousing cry at midnight, when all the virgins rose and trimmed their lamps. A call was made upon the wise, by the foolish, for oil, and the direction was given to go tb them that sell and buy for themselves. While they were gone away to buy, the Bridegroom came to the marriage, and the door was shut. Afterwards the foolish virgins came and cried for an open door, but it was denied them. {March 13, 1845 SSSe, JUBST ??}

These are the leading points in the parable; and if our King is coming speedily, we shall find our position somewhere in its fulfilment. But where in the parable are we? Surely not at the first point

where they took their lamps to go forth. No, that point is past. Under the preaching of 1843, with the vision made plain upon tables, that part was most strikingly fulfilled. But when the Jewish year 1843 ended, the vision, as written on the tables, tarried.— Here was a disappointment. And those who in '43 went forth with their lamps to meet the Bridegroom, now began to say, "we have no more time." The Bridegroom tarried—the reckoning seemed to be lost—the energies of the virgins were relaxed—they became drowsy—they slumbered and slept. So much of the parable, then, has most certainly been fulfilled. {March 13, 1845 SSSe, JUBST ??}

Now comes the important question: has the midnight cry been given? If it has not, the virgins, both wise and foolish, have been asleep up to this very time. For our Lord tells us plainly that they continued slumbering and sleeping till their slumbers were broken by the cry at midnight. But is it true that we have all been slumbering and sleeping till now? We know it is not. We know that if we were not awake in the seventh month, we can never be, till roused by the voice of the Archangel and the trump of God.

Alas for the man who, having passed through that mighty movement, and having seen and felt the power attending that preaching, can denounce it as a delusion. {March 13, 1845 SSSe, JUBST ??}

It is surely safe and righteous judgment to judge the tree by its fruits. Men do not gather grapes of thorns or figs of thistles. Our God is a God of truth, and he never did, and never will, bless a lie to the sanctification of his children. If the Holy Ghost did not attend that preaching, and if the fruits of righteousness did not result from it, then doubtless they are right who cast away their confidence and call it "delusion, mesmerism, &c.", But O! let us beware, lest we count the blood of the covenant, wherewith we were sanctified, an unholy thing, and to despite the Spirit of grace.— Beware, O! beware of blasphemy against the Holy Ghost. It is the sin unto death which hath never forgiveness, and for which we must not pray. {March 13, 1845 SSSe, JUBST ??}

What then were the fruits which were produced by the proclamation of that message? Was there not a breaking down before God in deep humility and self-abasement—a dying to the world—a consecration of soul, body, time, talents, reputation, friends, possessions, every thing, upon the altar of God, such as was never before witnessed in the history of the church since the days of the Apostles? And was not this as it should be? Yes, verily. Like Abraham we ascended the mount—we reared the altar—we laid the beloved of our souls upon it—and God accepted the sacrifice. Thus by works was our faith made perfect, and we approved as true children of Abraham, if indeed our sacrifice was made in faith. {March 13, 1845 SSSe, JUBST ??}

Can a corrupt tree, beloved brethren, bear fruit like this? And while the devil and his children were raging and roaring around, ready to devour us, was Satan divided against Satan? Or were the ire and malice of wicked men ever excited to that degree by the preaching of a delusive error?' Never, no never! And that seventh month cry, which, from the twenty-first of July to the twelfth of October, swept like a mighty, resistless tornado, through the length and breadth of the land, was a message from God.— The argument was based upon his infallible Word, and was absolutely perfect and invulnerable. And it was accompanied by the seal of God—the Holy Ghost sent down from heaven. {March 13, 1845 SSSe, JUBST ??}

The world has had its last warning. The last blast of that trumpet of alarm has died away among the hills of America, "the land shadowing with wings." And now though the trumpet is to be blown, it is not for an alarm, but to "gather the congregation." See Num. x. 7. O! may the Shepherd of Israel hasten the gathering of the scattered flock. The enemy is coming in like a flood upon Judah, but the Spirit of the Lord is also lifting up a standard against him. {March 13, 1845 SSSe, JUBST ??}

If we have not had the true midnight cry, we have not had the true tarrying time. Consequently

there has been no taking of the lamps and going forth to meet the Bridegroom; and all our past history and experience goes for nothing. Give up that, and we are all lost. We are out at sea in the dark, without rudder, chart, or compass—exposed to all the perils of a rock-bound coast. But, blessed be God, it is not so. We are not in darkness, that the day of the Lord should come on us as a thief we are children of the light. {March 13, 1845 SSSe, JUBST ??}

The vision has spoken, and it did not lie. The true midnight cry did not utter a falsehood. The message was from God; and the Word and the Spirit both bore witness to its truth. Therefore the main point, the typical argument, was true. Our great High Priest did come out of the most holy place, blessing his waiting people, to complete the atonement or reconciliation for all Israel, by the scapegoat bearing away all their iniquities in the land of separation, to he remembered no more forever.' The Jubilee Trumpet was, blown "TO MAKE ALL READY," and as the signal for the approaching release and redemption, and in this great year of Jubilee the true Israel will return, every man to his family, and every man to his possession. The seventh angel began to sound his trumpet, and the mystery of God was finished, as he had declared by his servants the prophets. Under the searching power of the midnight cry the virgins arose from their slumbers and trimmed their lamps, and, while the foolish went to buy oil, the Bridegroom came, not to the earth, but to the marriage, his union with the Bride which is Zion, the Holy City, New Jerusalem: and they who were ready went into a place or position represented in parable by the guest-chamber, AND THE DOOR WAS SHUT.

Our Lord says that *afterward* the foolish virgins came, crying, "Lord, Lord, open unto us." That time has now arrived. There is a knocking at that closed door, and a seeking to enter in; but ah! how vain and fruitless the effort. *He shutteth and no man openeth*. The truly wise— those who stand in the counsel of God and possess his Spirit—have been shut in, and, according to our Lord's injunction, are to stand with their loins girded and their lights burning, waiting for their Lord "when he shall return FROM THE WEDDING." {March 13, 1845 SSSe, JUBST ??}

S. S. SNOW. {March 13, 1845 SSSe, JUBST ??}

New York, March 13, 1845. {March 13, 1845 SSSe, JUBST ??}

- *The Jubilee Standard*, vol. 1, no. 2, March 20, 1845.

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {March 20, 1845 SSSe, JUBST 9.1}

Vol. I.] NEW YORK CITY, THURSDAY, March 20, 1845. [No. 2 {March 20, 1845 SSSe, JUBST 9.2}

THE JUBILEE STANDARD,

PUBLISHED EVERY THURSDAY AFTERNOON, {March 20, 1845 SSSe, JUBST 9.3}

BY S. S. SNOW AND B. MATTHIAS, EDITORS. {March 20, 1845 SSSe, JUBST 9.4}

131 DIVISION STREET, N.Y. {March 20, 1845 SSSe, JUBST 9.5}

TERMS:—Two dollars per hundred or three cents per copy. {March 20, 1845 SSSe, JUBST 9.6}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. MATTHIAS, N. Y. City.[30] {March 20, 1845 SSSe, JUBST 9.7}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {March 13, 1845 SSSe, JUBST 1.8}

TO THOSE WHO REMAIN.[31]

The Advent cross, oh raise it up,
And bear it onward still;
And without shrinking drain the cup,
And all thy work fulfill.
Undaunted yet, without the camp,
Christ's bleeding steps pursue,
And cherish well thy priceless lamp,
and gird thyself anew.
For he hath overcome this hour
Of conflict, fear, and shame,
Shall triumph soon, and know the power
Of a *Redeemer's name*.
Though long our pleadings he hath borne,
Th' avenging hour is near;
And He is faithful who hath sworn
To come, to save, and hear.
Then hear the cross and onward press
And cry "thy kingdom come,"
Till Jesus comes in Righteousness
To take the pilgrims home.

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[30] Samuel Sheffield Snow (1806–1870); Barnet Matthias (1797–1873). Since the facsimiles of these issues are unavailable, these insertions have not been proofed.

[31] Republished in *The Day-Star*, April 15, 1845, p. 38, available at https://archive.org/details/1845DayStarV05N1013Feb18May06P0152.

Philadelphia, March 15th. C. S. M.[32]

The house of Israel is in the sieve, and the sieve is tremendously shaken. The congregation at Franklin Hall, to whom we have till recently ministered, has divided, and the portion that sympathize with our views have withdrawn and, with some of our dear brethren of the other congregations, have opened a meeting in the lower lecture-room of the Medical College in Crosby street.[33]

MOAB's CALAMITY.

"And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; BUT HE SHALL NOT PREVAIL."—Isa. xvi. 12. {March 20, 1845 SSSe, JUBST ??}

The Scriptures must all be fulfilled. And never was there a time when so many predictions contained in the "sure word of prophecy" were receiving their accomplishment as now. And yet, so blind is the world, and the fallen nominal church, both priest and people, that while they are fulfilling the prophetic Scriptures to the very letter, they cannot be made sensible of the fact, any more than the Jewish church and nation could see the Scriptures fulfilled in their rejection and crucifixion of their King. The D. D.'s and Rev.'s of apostate Christendom are as blind as were the Scribes and Pharisees. Indeed, the culpable blindness of the latter was but a typical foreshadowing of the awful condition of darkness and guilt, into which the former have fallen by the rejection of our blessed Lord in his second coming and kingdom. {March 20, 1845 SSSe, JUBST ??}

We have often said, when speaking of the fall of the mystic Babylon, that the churches had completed their fall by the rejection of God's truth in the "Gospel of the kingdom," which has been published as a witness to the nations—that thus they had grieved the Holy Spirit—that he had flown and left them—and that "ICHABOD" should be written on every church door: *for the glory is departed*. {March 20, 1845 SSSe, JUBST ??}

This has been considered harsh, even by some of the professed believers in the Advent doctrine. But the following article from the New York Evangelist is a full confession that it is even so. "*The Spirit of God has departed. He has been grieved away.*" We ask, "IS THERE NOT A CAUSE?"

S. S. S. {March 20, 1845 SSSe, JUBST ??}

THE GREAT CALAMITY.

The aspects of the times, both religious and political, are ominous. The horizon is overcast and cloudy. The moral barometer is impulsive and low, and indicates any thing but a healthful atmosphere. Serious and reflecting men may well pause, ponder, and pray. The watchmen of Israel have need to go up, and look out from the watch-tower, and observe carefully the signs in the moral heavens.—If they look towards the southern sky, the aspects are cloudy and dark, and particularly portentous of danger to many interests which deeply concern the welfare and safety of our country. In whatever direction the watchmen turn their eye, there is just ground for apprehension and alarm. Indeed, a great and sore calamity already rests on the land. It must be regarded as such, and deeply to be deplored by every serious and candid man who takes a just view of man's relations to God, and his well being in the world to come. All man's hopes of happiness in an immortal existence depend absolutely on the presence and saving power of the Spirit of God.

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[32] Clorinda Fosdick Minor, née Strong (1807–1855), of Philadelphia, PA.

[33] This number no longer extant, we find Snow's testimony quoted in Isaac C. Wellcome, *History of the Second Advent Message*, pp. 399, 400, at https://archive.org/details/HistoryOfTheSecondAdventMessage, with the introduction, "In his second number Snow says,"

The extended and prolonged absence of this messenger of mercy, and the consequent dearth of revivals, we regard as a great and sore calamity to the Churches of this land. We are not unmindful of the blessed fact, that revivals do exist in a few places, distant apart, to cast a ray of light and hope on the deep gloom; but this only serves to render the calamity more apparent and deplorable. It cannot be denied that a terrible apathy on the subject of religion widely prevails.—Piety is stinted in its growth, and chilled, and well nigh frozen. The great heart of the Church, whose pulsations of deep and expanding benevolence ought to be strong and mighty, beats languidly. Its movements are sluggish and slow, betokening disease. Its functions, which ought to be vigorous and healthful, imparting its living and breathing impulse through all the land and world, have lost their energy and effect. The moving power from on high has been withdrawn. The Spirit of God has departed. He has been grieved away. He came on a mission of infinite love, breathing life into the dead and dark hearts of men; but he has been most ungratefully treated, and his benign and heavenly influence undervalued and slighted. His departure was and is a great calamity. His continued and prolonged absence indicates the deep guilt of the treatment which he received. The extent and bearings of such a calamity are not measurable in time, or by the flight of years. Such a calamity affects the dearest interests of men in alt time and in eternity. It leaves Churches barren and unfruitful. It leaves the children of the Church to grow up and die in impenitence. It leaves the souls of men exposed to the wiles and snares of the adversary, with the Almighty arm to lift up an effectual barrier to his inroads and machinations. {March 20, 1845 SSSe, JUBST ??}

If this land is to continue the birth-place of liberty and "the home of the free," if the blessings which have made this land the glory of all lands, imparting peace and plenty, and breathing happiness and good will into all the relations of social and civilized life, are to continue to be our cherished inheritance, the religion of the Bible must exert its hallowed influence. The purifying and preserving power of religion must be felt on the heart and conscience. The great mass of the people must come under the sweet and subduing influences of the gospel. But these influences are exerted and rapidly extended over the minds of men only by the power of the Holy Ghost, as its manifestations are seen in revivals of pure and undefiled religion. But these seasons, which in past years have widely diffused their salutary effects, have ceased. Fruitfulness and warmth in religion have given place to barrenness and coldness. A frightful indifference to the great interests of the soul and eternity is manifested even by religion's professed friends. The great moral barriers and restraints on the passions of men are beginning to give way or to be overleaped. The fear of God, and the dread retributions of eternity, are losing their hold on the minds of men. Incipient infidelity is beginning to show its dark and cheerless aspect. Hideous crimes and moral defalcations are becoming more bold and frequent. And this sad state of things has come about, and is waxing worse and worse under the frown and displeasure of the God of nations, by the grieved absence of the Holy Spirit and the melancholy dearth of revivals. {March 20, 1845 SSSe, JUBST ??}

The dearest interests of men in this world are suffering a sore calamity in every just view of the case. It is a calamity which may well be laid to the heart by those pastors and people every where, and mourned over and prayed over till the clouds are removed and, the sunshine of heaven again break forth, diffusing far and wide the light of life, and the renovating influences of that Gospel which elevates and refines the faculties and hearts of men on earth, and educates them for the companionship and society of heaven.

March, 1845. {March 20, 1845 SSSe, JUBST ??}

• *The Jubilee Standard*, vol. 1, no. 3, March 27, 1845.

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"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {March 27, 1845 SSSe, JUBST 17.1}

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A WORD TO THE ADVENT BRETHREN.[36]

There has been a very general and strong prejudice, created of late, against the "Watch," on account of the recent articles of Bro. Storrs. These communications are expressed in the author's peculiar, emphatic style; and being opposed to the views held by many, are considered severe, and uncalled for. Bro. S. having taken so active a part in our former movements, and having done, as he conceived, much harm, by his *positiveness*, about the seventh month, we considered it but an act of justice to him, to let him speak freely his sentiments now, as he had before; especially, as he was solicited, on all sides, for the publication of his views. We consider him alone responsible for them. He, also, wishes to be considered so. {March 27, 1845 SSSe, JUBST ??}

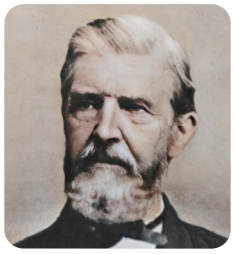
We have given our own views, repeatedly, in the "Watch" and "Herald." And, it is well known, that we recognize the hand of the Lord in all that was true, and of good tendency, in it. The repentance, and consecration to God,—the sacrifice we made for the cause,—the awakening of professors to holiness,—the conversion of a multitude of sinners, we must, even with humility and gratitude, acknowledge to be of God. But, in the time, and interpretation of the types, we sincerely believe we were mistaken. The *Cry* that was then made, was a *part* of the general cry, and not the *only*, and *final* one. Hence, we continue, as before, to warn and teach all men, that they may be ready, when the Bridegroom shall come. This we believe to be our duty; and we desire wisdom from God, to direct us in our right performance. {March 27, 1845 SSSe, JUBST ??}

The recent movement, relating to the coming of the Bridegroom, and the shutting of the door of salvation, consequent on the cry of the seventh month, we believe to be an error. For this belief we have given our reasons, in full, in former numbers of this paper. We also regard it as a duty, which we owe to God and the dear brethren scattered abroad, to warn them against it, as an error fraught with the most serious and disastrous consequences. Its creed, or position, as given by authority, violates every principle of the Gospel of the ever blessed God. Read it: ☞ "*A wicked world, and a corrupt, apostate, world-loving Church, no longer share our sympathies, our labors, or our prayers*." ☜ DOES INFIDELITY teach anything as horrible as this? Do not Infidels teach us to be

[35] Samuel Sheffield Snow (1806–1870); Barnet Matthias (1797–1873).
[36] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 135-139.

humane? Do they shut out from their sympathies the suffering and unfortunate?—Yet such is the position, that some brethren, have assumed!! Bro. Snow published, it to the world; and the editors of the "Hope of Israel," uniting in the same sentiment, re-publish it, thereby endorsing its doctrine.[37]— We can but regard this and its kindred sentiments, as tending to the destruction of the essential elements of the Christian character. The Word of God teaches us to pray for *all* men,—for *enemies*,—for those who *despitefully use us!* This, our brethren declare, they will do no longer! No; their enemies—the Church—the world—cannot share their sympathies, or prayers! And even Adventists, who do pray for sinners, and labor for the salvation of men, are denounced! Is this the spirit of the benevolent Jesus, who died to save men? who has commanded us to publish salvation to sinners, to the end of the world? We think not. We believe nothing occurred, in the recent movement, that has brought us to a *final close* of the present dispensation,— nothing to justify such monstrous conclusions. As a brother,—as a friend,—as a fellow laborer—who has done something in this blessed cause—we do entreat our dear brethren to pause, before they go further. We have every evidence that the door of salvation is open wide. Why will not our brethren believe us, when we testify? Have we not been men of truth? Did we ever deceive you?— Is it rational to suppose that we would attempt it, on a subject so awful as this? No! But you think we are deceived in this matter. Well, then we always were. And more; you, likewise, have always been deceived, in relation to the salvation of souls; for *we* have the *same* evidence *now*, on this point, that *any* of us ever had. Does this new view pervert the moral powers, so as to destroy all confidence in another's moral rectitude? The fearful, and awful responsibility of the position, taken by our brethren, may well cause angels to tremble, who rejoice over repenting sinners. {March 27, 1845 SSSe, JUBST ??}

We wish, in this place, to call attention to BRO. MILLER'S letters on this subject. It will be remembered that he spoke of the *door being shut*, with the *greatest caution* and *doubt*. Yet, much capital has been made of them, to add weight to the sentiment, that the door is *positively closed*.— He assures us, and others, that he cannot give his name or influence to that doctrine. We hope the brethren will not be deceived as to Bro. M's. position. See his letter, in the 12th No. of the "Watch." {March 27, 1845 SSSe, JUBST ??}



George Storrs

We will notice one more feature in this movement; namely, the manner in which some of its friends are led to interpret the Scriptures. One specimen, from BRO. SNOW, shall suffice. Zech. xi. 8,—"Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me." Bro. S. told the congregation in Franklin Hall, a few weeks since, when expounding this chapter, that the Holy Ghost had revealed to him, who these "three shepherds" were. They are: J. V., the "idol shepherd, " the other two, GEO. STORRS, and J. LITCH.[38] So then, we are cut off; this has been done since the seventh month. So now, God "*loathes*" us, and we "*abhor*" our God!— This is the judgment of *Bro. Snow*!! How are the mighty fallen! Are these the infallible interpreters of God's Word? This is only a specimen of much that might be presented; but we forbear. This is the way the Bible is perverted, to gratify a morbid state of mind. We have no confidence in such teaching; and no warning to others, in relation to it, is needed from us. {March 27, 1845 SSSe, JUBST ??}

Josiah Litch

[37] Because the paragraph thus far is in *The Jubilee Standard*, April 17, 1845, p. 48, it may not have been in this number.

[38] Joshua Vaughan Himes (1805–1895) EGWE 411; 10SDAC 694; https://encyclopedia.adventist.org/article?id=49HD (Douglas Morgan); George Storrs (1796–1879), of New York; and Josiah Lincoln Litch (1809–1886) https://encyclopedia.adventist.org/article?id=59OZ (Jonathan Gomide); 10SDAC 930; EGWE 452.

J. V. Himes

These things show us the necessity of placing our feet on the Rock of Truth; and of adhering closely to the principles of interpretation by which we have been guided from the first, in our study of the Scriptures. We have no other safe ground, on which we can stand. Here, then, let us stand and work, until our blessed Master shall come. {March 27, 1845 SSSe, JUBST ??}

But, if firmly planting ourselves upon the original Advent faith, and sustaining and carrying out the general views of Bro. MILLER, on the prophetic Scriptures, and rejecting new and strange views, and extravagances, in devotion and practice, shall cut off the support of our friends, then we shall consider that our work is done. We are content to await the result. We are immovably fixed. {March 27, 1845 SSSe, JUBST ??}

J. V. HIMES.

New York, March 27, 1845. {March 27, 1845 SSSe, JUBST ??}

THE SEPARATION.

The brethren of like precious faith, who are scattered abroad, would doubtless like to know the condition of things in this city. I have to say to them that the present truth has taken deep hold on the hearts of many of the brethren and sisters here, and they are rejoicing in its light. The congregation at Franklin Hall, to whom I have, till recently, ministered, has divided, and the portion that sympathise with my doctrine have withdrawn, and, with some of our brethren, from the other congregations, have opened a meeting in the lower lecture room of the Medical College in Crosby street; and the Lord is with us.

S. S. S.

March, 1845 {March 27, 1845 SSSe, JUBST ??}

LETTER FROM SISTER CLEMONS.[39]

PORTLAND, Me., March 20, 1845.

It seems to me that the Lord hath spoken, not "in secret, in a dark place of the earth." We heard His voice: John x. 4. In Ezek. xii. we find that the Lord speaks when the proverb is used in the land of Israel, "The days are prolonged, and every vision faileth;" (i.e. when the vision tarries.) The Lord spoke through his servants, in the mighty proclamation "Behold He cometh!—Behold the Bridegroom cometh, go ye out to meet Him!" For at midnight *there was* a cry made. "For I am the Lord; I will speak, and the word that I speak shall come to pass;" Ezekiel xii. 25; Isa. xvii. 3-7. "For as the rain [see Zech. x. 1] cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: *so shall my word be that goeth out from my mouth;* it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. [Mark what this was.] For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree," &c., Isaiah 55. 10-13. Evidently there the word spoken by the Lord referred to the restitution of all things.—Was it not the 8th sounding of the Jubilee Trumpet on the 10th day of the 7th month? We thought that the year of release, or

[39] Republished in *The Day-Star*, April 15, 1845, pp. 34, 35, at https://documents.adventistarchives.org/AdvRelated/WMC/WMC18450415-V05-09,10.pdf and https://adventistdigitallibrary.org/islandora/object/adl%3A22252135.

restoration commenced with the sounding of this trumpet, but the word gives us light now on this point; Lev. xx v. 9, 10, and we see that it began not until about five months after, in the first month of the next year. {March 27, 1845 SSSe, JUBST ??}

In Isa. lii, 1-6, we find the deliverance of the children of Israel from Egypt, made a type of the final deliverance of God's people: "Therefore MY PEOPLE shall know my name; therefore THEY shall know in that day that I am He that doth speak, behold it is I." And we read in Zech. xi. 10, 11, at the time when the Lord breaks his covenant [when the mystery of God—the Gospel dispensation to the world is finished] which he had made with all his people, "The poor of the flock that waited upon the Lord, knew that it was the word of the Lord," They heard that the Lord had spoken: "The Lord gave the word, great was the company of them that published it;" see also Rev. x. 6, 7. {March 27, 1845 SSSe, JUBST ??}

In Obadiah 17-21, the year of the Jubilee, or release, is referred to where "the house of Jacob shall posses their possessions on Mount Zion, and there shall not be any remaining of the house of Esau; *for the Lord hath spoken it*." Then "the kingdom shall be the Lord's," the husbandman having waited for the precious fruit of the earth—having had long patience for them, will receive the early and the latter rain, Isa. v. 7; Hag. ii. 19. Again, the Lord shows Jeremiah a rod of an almond tree and says, "thou hast well seen; for I will hasten my word to perform it;" and this in connection with the type of the consummation. {March 27, 1845 SSSe, JUBST ??}

We must hold fast our confidence that the Lord hath spoken, and drink in the Jubilee spirit. "How beautiful upon the mountains [where the sheep are scattered] are the feet of him that bringeth good tidings, that publisheth peace; that bringeth salvation; that saith unto Zion, Thy God reigneth!" "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come and his wife hath made herself ready."—"Blessed are they which are *called* to the marriage supper of the Lamb;" For the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid [sanctified or prepared] his guests." {March 27, 1845 SSSe, JUBST ??}

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem—her appointed time is come, her warfare is accomplished, her iniquity is pardoned. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you." "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an heart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, [for the earth shall he filled with the glory of the Lord as the waters cover the sea] and the excellency of our God." {March 27, 1845 SSSe, JUBST ??}

"The ransomed of the Lord shall return, and come to Zion with songs [singing triumphantly, "the kingdoms of this world are become," &c.] and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." {March 27, 1845 SSSe, JUBST ??}

Yes, we feel assured that the great year of release; Joel ii. 21-27, (the times of restitution of all things spoken of by all the holy prophets since time world began,) is just being ushered in. We are now in "the times of refreshing, Isa. xlv. 21-23; Heb. viii. 10-13; when the sins of the whole house

of Israel are being blotted out, Acts iii. 19-21; Rev. viii. 3-5; Heb. ix. 28;) or are blotted out. The passages quoted prove that this is the work done immediately before the Lord himself shall descend from heaven to raise the dead and to change those that are alive at his coming. See also Heb. x. 16-39. Now where remission of these is there is no more offering for sin—no more blood can be offered in the holiest. Therefore we are to exhort one another so much the more as we see the day approaching; for if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.—Ah how fearful to count the blood of the covenant [offered in the holiest on the great day of atonement] an unholy thing, and thus do despite to the spirit of grace. Let us then hold fast that we have received; keep the word of patience, so shall we be kept in the hour of temptation that is come upon the world to try all them that dwell on the earth. {March 27, 1845 SSSe, JUBST ??}

In the hope that maketh not ashamed, {March 27, 1845 SSSe, JUBST ??}

Your sister, {March 27, 1845 SSSe, JUBST ??}

EMILY C. CLEMONS.[41] {March 27, 1845 SSSe, JUBST ??}

[41] For Emily Catherine Pearson, née Clemons (1817–1900), see https://www.findagrave.com/memorial/65975143/emily-catherine-pearson; https://encyclopedia.adventist.org/article?id=69Y9 (Michael W. Campbell). For her husband, Charles Henry Pearson (1824–1906), see https://www.findagrave.com/memorial/18893377/charles-h.-pearson.

- *The Jubilee Standard*, vol. 1, no. 4, April 3, 1845.[42]

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {April 3, 1845 SSSe, JUBST 25.1}

Vol. I.] NEW YORK CITY, THURSDAY, April 3, 1845. [No. 4 {April 3, 1845 SSSe, JUBST 25.2}
THE JUBILEE STANDARD,
PUBLISHED EVERY THURSDAY AFTERNOON, {April 3, 1845 SSSe, JUBST 25.3}
BY S. S. SNOW AND B. MATTHIAS, EDITORS. {April 3, 1845 SSSe, JUBST 25.4}
131 DIVISION STREET, N.Y. {April 3, 1845 SSSe, JUBST 25.5}
TERMS:—Two dollars per hundred or three cents per copy. {April 3, 1845 SSSe, JUBST 25.6}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. MATTHIAS, N. Y. City. {April 3, 1845 SSSe, JUBST 25.7}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {April 3, 1845 SSSe, JUBST 25.8}

"THE LORD IS COMING."

"This was the joyous and usual salutation used by the members of the church apostolic, in the second and third centuries. How much more should we, upon whom the morning of the resurrection is about to break, use the same soul-reviving expression."—*Am. Millenarian*, *June* 1, 1844. {April 3, 1845 SSSe, JUBST 25.9}

The Lord is coming! let this be
The herald note of Jubilee,—
And when we meet, and when we part,
The salutation from the heart. {April 3, 1845 SSSe, JUBST 25.10}

The Lord is coming! sound it forth
From east to west—from south to north,
Speed on! speed on! the tidings glad,
That none who love him may be sad. {April 3, 1845 SSSe, JUBST 25.11}

The Lord is coming! Saints, rejoice!
We seem to hear his glorious voice,
Majestic uttered from afar
As on he hastes his conquering car. {April 3, 1845 SSSe, JUBST 25.12}

The Lord is coming! vengeful, dire
Are all his judgments and his ire,
And none can hope to 'scape his wrath,
Who walk not in the "narrow path." {April 3, 1845 SSSe, JUBST 25.13}

The Lord is coming! seas, retire!
Ye mountains melt to liquid fire!
Ye oceans cease to ebb and flow!

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[42] This issue was supplied by Michael Campbell from the listing of "*Jubilee Standard, The* New York NY 4/3/1845 4/3/1845 English Adventists—Periodicals," at https://www.aichi-pu.ac.jp/library/pdf/AASHPCs3_titlelist.pdf.

His stately steppings ye should know! {April 3, 1845 SSSe, JUBST 25.14}

The Lord is coming! who shall stand?
Who shall be found at his right hand?
He that hath the garments on
That the Righteous King hath won. {April 3, 1845 SSSe, JUBST 25.15}

The Lord is coming! watch and pray!
Watch ye, and "haste unto the day,"
So shalt thou then escape the "snare,"
and Christ's eternal glory share. {April 3, 1845 SSSe, JUBST 25.16}

The Lord is coming! let this be
The herald-note of Jubilee,
And often as we meet and part
The salutation from the heart.[43] E. C. C.[44] {April 3, 1845 SSSe, JUBST 25.17}

FROM SISTER BROWN.

Dear Sister:—Your last good letter cheered an refreshed my spirit abundantly. Bless the Lord, sister, that we are yet holding on to God's word, and are still determined to "*go forward.*" What think you? That the jubilee trump did cease sounding on the 10th day of the 7th month? I think so without a doubt, for it was to sound on the day of atonement, and we no where find a day of atonement in the Jubilee year. {April 3, 1845 SSSe, JUBST 25.18}

Again, after the Lord gives this time for the liberty trumpet to sound, he adds: and ye shall hallow the fiftieth year, &c.—Ye shall neither *sow* nor reap—if the trump did not sound till the 10th of the 7th month of the Jubilee year, then why give this direction? for the sowing time is passed. Again, the feast of tabernacles following the day of atonement is to be observed *after the fruits* are *gathered in*. Lev. 23:39. But we do not gather in fruits in the Jubilee year, we shall eat of the increase of the field that groweth of itself. Lev 25:11. To my mind we are then on the dawn of the glorious jubilee; and all the proof that we had last fall for the coming of the Lord on the year of jubilee stands *as good* as ever, and new proof is daily being found in God's word to confirm us in the belief that this spring is the *set time*, when the captivity of Zion will return. We can't *get away* from the many arguments on this point, and let us heed the admonition, 'hold fast what *thou hast*, let no man take thy crown;' we have proof that Oct. was midnight, that the cry was then given; *let us hold this fast*, then certainly the *morning cometh this spring*. {April 3, 1845 SSSe, JUBST 25.19}

Richard Hutchinson

I want to tell you a dream about losing crowns. A little girl, daughter of Bro. Hutchinson, of New York city, dreamed the Lord came with the New Jerusalem, and he stood at the gate to question all who came up to enter in, and if they bore the questions, and could answer well, he put crowns on their heads, and let them pass in.[45] She saw a great many go up there; so*m*e went in, some were rejected. By and by Bro. G— S— came up to go in. The Lord looked sternly at him, and said, "G. S. do you think you are worthy to go into the kingdom?" He replied, "Why, I want to go in." "What have you been

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[43] The original has no period.
[44] Emily Catherine Pearson, née Clemons.
[45] For Richard Hutchinson (1814–1908), see https://www.findagrave.com/memorial/231875093/richard-hutchinson. The original has "New York ciry" rather than "New York city," "*in*" (with "i" italicized) rather than "in," and "quesions" rather than "questions."

doing since the 10th of the 7th month?" He answered, "I wanted to be an honest man, and confess my errors, &c." A good deal more was said, and then the Lord concluded by saying, "You may *just go in*, but take the lowest seat in the kingdom;" he then took up a very dull crown and put it on this head at the same time showed a most dazzling brilliant crown saying, here is the crown *you had* on the 10th of the 7th month." We don't regard dreams much, but was not this singular? coming from a mere child, who could not frame such a dream of herself. I think it illustrates the position of losing *our crowns*. {April 3, 1845 SSSe, JUBST 25.20}

But to return to our position, we believe the periods are out, the trumpet sounded, the types all "fulfilled, except the ONE to be fulfilled in the kingdom of God," why not then see the conclusion that this spring *must* be the time of our complete redemption?[46] This conclusion, to say the least, is gaining ground with us.[47] Sister S thinks that on the 1st day of the 1st month, those who say they are Jews and are not will come and worship at our feet and know that God hath loved us.[48] Some think Christ will not appear personally this spring, but the true Israel will be endowed with power from on High be freed from temptation, trial and sin in every form; then they that are holy will be holy, still &c. Well, we will look to our God for *truth*. {April 3, 1845 SSSe, JUBST 25.21}

The cause is more encouraging then when I last wrote, some who seemed "going back," are coming up again, some remain silent and sad when the *present truth* is vindicated. Division of sentiment follows wherever the view that we are in "the marriage" is given, but shall this frighten us? No, truth always stirs up the devil to roar, and he certainly is tremendously angry at this blessed doctrine—we've got to have a mighty struggle with him, but he'll fall at our feet. {April 3, 1845 SSSe, JUBST 25.22}

I am not always equally certain as to our exact position, but in the main I stand immovable and feel that it is a rock beneath my feet; (I mean the Kingdom has come &c.,) and God always blesses me when I defend it, (*we do know when God blesses us*) and never as you say, have I had half the freedom, as since I em-

braced these views; my chains have been knocked off and the Lord is willing they should stay off? {April 3, 1845 SSSe, JUBST 25.23}

How many times we have said to each other, "after all we are not free;" somehow we did not gain the victory when we endeavored to give in our testimony as God required, but now, glory to God, *we are free*, because the truth abideth in us. Oh how I feel to bless God that you have got such a glorious victory; keep it now, dear sister, I mean to do the same the Lord being my *strength*. One thing is true in my case, I have terrible battles to fight with the devil; he shows me all the time Israel going straight into the kingdom, and I left behind not being able to *endure* unto the end; but thanks to God, I always find relief in pouring my soul to God, and I know he will aid me to claim my right as heir to his own kingdom. Oh don't you long to see the mighty angel bind Satan and cast him into the pit? soon, very soon our *foe will* have to yield, then we shall shout *victory!* Be valiant for truth, although it cut self all up and destroy it altogether; we must be well armed with all the gospel armor, have our faces like flint and our heads like adamant, while we testify to what God has done, and is about to do for his people. {April 3, 1845 SSSe, JUBST 26.1}

Your affectionate Sister, {April 3, 1845 SSSe, JUBST 26.2}

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[46] The original has "But to aeturn" rather than "But to return."
[47] The original has "groud" rather than "ground."
[48] The same point is made in Ellen Harmon's "Midnight Cry Vision."

SARAH H. BROWN.[49] {April 3, 1845 SSSe, JUBST 26.3}

Worcester, March 13, 1845. {April 3, 1845 SSSe, JUBST 26.4}

LETTER FROM BRO GEO. A. STERLING.

Bro. Snow:—I have just received the second No. of *The Jubilee Standard*, for which I am much obliged to you. My heart is deeply interested in this faith once delivered unto the saints, viz., 1843 and the 10th day of the 7th month,—both were of God.[50] Of this I have not the least shadow of doubt. As easily could I give up all the dealings of God with my soul, as to give up these. Not only does the plain word, and the most accepted chronology, seal 1843, but the spirit of God was not well pleased with any other view. With this was immediately connected the cry of the 7th month. I know I made a special effort to keep out of 1843 and please the Lord; but found it impossible—darkness covering my mind the moment I began to neglect the Advent; and the spirit ceased not its stirrings until this time. Then my peace was as a river—my glory as the rising sun, and my courage as the lion. We have the most unspeakable testimony in reference to this point of time, and for me to doubt it, after the *manner* in which the Lord proceeded with me, would be the grossest infidelity. As to the 10th day of the 7th month,—I may truly say that I received it not of man. That was a faith that sprang up simultaneously, in various parts of the country, in the souls of individuals who had no connection with each other's thoughts on this subject. True, I had heard of your opinion, but I have never taught *time* until I was fully assured that I had received it from the Lord by his Word and Spirit. I did not go out to proclaim the second advent until last July; and just before I started the Lord shewed me this truth under the most remarkable circumstances, as I soon after witnessed in the *Cry*.[51] I felt perfectly assured that it was not my duty to go before—for I had no faith to work with. But the moment I received this I felt that I must go as on the wings of the wind; for I knew that we were coming to a tremendous crisis; *and we did come to it*. If I had not had light enough to assure me of this before the 7th month passed. I have had enough since. I have never faltered on this point in the least—for immediately after that period passed I received light enough a-head, springing from this point of time, to set my mind perfectly at rest. My testimony as to this time was written and sent to the *Cry* before I had read or heard of Bro. Storr's faith. Yea more, before I had heard any lectures on it. In short, dear brethren, that point of time was from God, and not from man nor any deluding spirit. True, we did not understand the full meaning of it any more than we did of 1843. We have been hasty. We proclaimed God's truth—all He sent us to, but in addition we proclaimed some things out of our own mouths. We were right as to time, but not having, as yet, learned the order of events, we crowded too much upon these two points In each case the spirit proclaimed: The day are ending—the Jubilee trump is about to sound, and the Lord is coming! {April 3, 1845 SSSe, JUBST 26.5}

The days did end. The trump, I doubt not, did sound; but the declaration of the spirit was not that there should be no intermission of time between the sound of the trump and the coming of the Lord. It was of unspeakable importance to the world to know that these periods were at the door—because the Lord is coming; because they are so *intimately connected* with his coming. Thus far then, we have walked upon the solid foundation of the truth of the eternal God, and the spirit of truth has shone with increasing splendour upon our path, and will continue to unto the end. All

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[49] For Sarah Harvey Brown (1815–1884), see https://www.findagrave.com/memorial/127289683/sarah-brown. For her husband, Freeman Greenwood Brown (1813–1878), Baptist minister turned Millerite preacher, author, and missionary, see https://www.findagrave.com/memorial/127089599/freeman-greenwood-brown.

[50] The original has "th 7th month" rather than "the 7th month."

[51] Reference is made to the periodical, *The Midnight Cry*.

that we have to do is to keep faithfully ahead in the *same path* and in the *same direction;* being very careful and humble, so that if it be possible, we may not add any thing of ourselves to the teachings of the spirit. {April 3, 1845 SSSe, JUBST 26.6}

Having said all, the movement of the 7th month was one not only of great spiritual grandeur, but of deep mystery. For it does seem that the Lord was pleased that we should expect Him at that period. Already it has been over-ruled to the unspeakable good of thousands, in being made instrumental of making them taste the sweetness of deadness to this world and of being filled with all the fullness of God. He brings light out of darkness, and good out of evil; hence we have been a people set aside for the glory of God in a manner we should not have been, under different expectations. It is the way of the Lord to give us *only* mean in due season, and He will give us only this. If we add to it, and thereby connect it with erroneous opinions, it is not the Lord's fault. He has not deceived us. {April 3, 1845 SSSe, JUBST 26.7}

A truth which rests with ample interest upon my mind is the fact that the nominal churches of the land, as such, are now rejected of the Lord. Their work is through, and the spirit is withdrawn. This latter fact is acknowledged by them all; and the enquiry goes up from them, Why is this? Why has the Spirit left us? We tell them that it is because they are so in love with the things of this world that they love not the immediate Advent of their Lord. He has been crucified afresh among them, under circumstances of awfully aggravated guilt, and that now there is no space for their repentance *as churches*, because their allotted time has run out. They are in a situation precisely similar to that of the old dead Jerusalem church at the end of the 70 weeks, after it had rejected and crucified its Lord without a tear. Of this I have evidence which is perfectly satisfactory to me. Their glory is departed, never to return again; and now they may weep for the miseries about to come upon them. But as the day of Pentecost shewed, that notwithstanding the rulers and chief body had rejected their Lord, that there were still in that ancient church many of the chosen children of God, so now let us hope that amidst the scions of apostate Christendom will be found many a jewel in the day of the Lord. {April 3, 1845 SSSe, JUBST 26.8}

Let us then, dear brethren, cheer up. We are certainly in the high road of prophecy that leads to the kingdom of God. The places that we have expected to pass, we have truly passed; and as there God refreshed us gloriously for the pilgrimage ahead, so now soon we shall be refreshed again in a manner and degree as yet we have never seen, for we are upon the borders of a stream of living water greater than the children of God have yet tasted. As the Jubilee trumpet was to sound on the 7th month of the 49th year, this spring is the dawn of the Jubilee; a few more days and "the liberty whereby we shall be made free," will appear. Here, then, let us take a lesson from the past and *not prescribe for ourselves how this Jubilee shall open*. That it is to open I can not doubt and live. As my views in this matter are so different from the body of the advent believers, I suppose it is not expedient now to attempt to offer them. {April 3, 1845 SSSe, JUBST 26.9}

Your brother in Christ, GEO. A. STERLING.[52] {April 3, 1845 SSSe, JUBST 26.10}

P.S. I will add that I believe the Jubilee opens with a mighty outpouring of the Holy Ghost,—a work so peculiar and extraordinary that it will, of itself, mark the epoch of the Jubilee, and confirm our past views, a work to be carried on through the instrumentality of servants of God sent with the Jubilee message in their mouths. G. A. S {April 3, 1845 SSSe, JUBST 26.11}

Sharon, Conn., March 27, 1845. {April 3, 1845 SSSe, JUBST 26.12}

[52] For George Augustine Sterling (1810–1869), of Sharon, CT, see https://www.findagrave.com/memorial/23381823/george-augustine-sterling.

LETTER FROM BRO. Z. BAKER.

Dear Brn. Snow and Matthias:—I am happy to learn, through the *Hope of Israel*, that you have not only embraced the like precious faith with it, but have commenced publishing it, and comforting and encouraging those who have made a covenant by sacrifice. For one I may say I have believed, ever since the 1st day of the 7th month, and most firmly too, that the seventh angel then began to sound, and the Gospel to the Gentiles was fulfilled, and it has become so steeped all through me, that none but the same good God, that by the holy spirit and power, gave it me, can eradicate it. And I do feel thankful to my heavenly Father that so many have come into this precious faith. In the present truth is light, life, and glory. O glory, glory, glory! the King for whom I have waited these last four years, with both hands has been elected, and will soon return from the wedding,—gather his elect from the four winds, and permit them to sit with him at his table at the marriage supper, in his Father's kingdom, agreeable to his promise at his last supper with his disciples, on this earth. O how sweet the sound that this year, no, the first of next, is the Jubilee. {April 3, 1845 SSSe, JUBST 27.1}

Brethren, suffer me, before it is needed, to exhort you, in God's name, to tell the whole truth; declare the word of the Lord faithfully, regardless of consequences. God has Almighty strength, and he will take care of his own word, which is truth. {April 3, 1845 SSSe, JUBST 27.2}

A few of the band in this place and Fair-haven hold on to the 7th month experience; but sad to tell, more than half appear to reject the present truth. {April 3, 1845 SSSe, JUBST 27.3}

Yours, in strong faith of seeing the King in his beauty next month. The morning light is breaking, and the dawn has now appeared. DR. Z. BAKER.[53] {April 3, 1845 SSSe, JUBST 27.4}

New Bedford, March 24, 1845. {April 3, 1845 SSSe, JUBST 27.5}

[We will thank Bro. Baker to serve the cause as he has kindly offered.—EDS.] {April 3, 1845 SSSe, JUBST 27.6}

LETTER FROM BRO. LEWIS HERSEY.[54]

Dear Bro. Snow:—I believe the parable of the Ten Virgins was given, to take us from where the prophetic periods seemed to terminate, (i.e. last spring) to the time the door of mercy was closed forever. {April 3, 1845 SSSe, JUBST 27.7}

But why have we not all seen, that the first verse of the chapter that contains the parable is a sort of preface, in which Christ informs us what he is going to illustrate, and what he is going to compare it to. To demonstrate this, it is only necessary to turn over to the next parable, where, in the 14th verse, we read that the kingdom of heaven is likened unto a man travelling into a far country, after delivering his goods to his servants, the next verse begins the parable in detail, the last clause of which is, "And the man delivered out his goods twice, and also took his journey twice! *Let this teach us how to read the parable under consideration.* Begin the second verse, where the parable begins; and read, the *tarrying* is the first *time* brought to view; *then*, *in the*

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[53] For Dr. Zackeriah "Zarah" Baker (c. 1810–c. 1869), see https://www.findagrave.com/memorial/86886021/zackeriah-baker. He is listed as a botanic physician in the 1834, 1835, 1836, 1838, 1844, and 1848 directories of New Bedford, MA, at archive.org, and as Dr. Z. Baker in *New England Medical Eclectic, and Guide to Health*, 1846, at https://archive.org/details/newenglandmedica01newt. He married three times: Nov. 9, 1826, he married Rhoda E. Wood; see https://archive.org/details/marriagesrecorde02geor/page/1037; May 8, 1833, he married Sylvia DeWolf; see https://archive.org/details/vitalrecordsofne02unse/page/40; in 1849, he married Louisa Hicks. See his articles in the *Signs of the Times of the Second Coming of Christ*, 1843; *Coming of Christ*, 1843; and *Advent Herald*, 1844, at archive.org. See the mention of "Dr. Z. Baker," living at 17 Cheapside, New Bedford, MA, in *The Advent Herald*, Feb. 21, 1844, p. 24, at https://archive.org/details/1844-ahv-7-n-1-13/page/24. He mentions felloshipping with Joseph Baker in New Bedford.

[54] For Lewis G. Hersey (1795–1854), see https://www.findagrave.com/memorial/196447470/lewis-hersey. Hersey also wrote to *The Day-Star*.

tarrying of the vision this parable begins; then at midnight there was a cry made. I believe, in God, that the preaching of the tenth day was the cry; and when I can be beat out of this, the whole of the Second Advent near, goes with it. {April 3, 1845 SSSe, JUBST 27.8}

If the adventists did not trim their lamps, (i.e. search the Bible,) in that cry, it never can be done. And while the foolish were seeking light, the bridegroom came to the marriage—the wise went in, the atonement was finished—the door shut—the priestly garments laid aside—the crown put on—the sickle taken. *But why is the reaping delayed!* Because the type of the Jubilee must be fulfilled. Our eyes were holden last fall, so that we could not see, that the trump of Jubilee must sound throughout the land, on the 10th day of the 7th month, in the 49th year; and therefore there must about six months elapse before the RELEASE takes place, and all the ransomed of the Lord RETURN into their possessions. {April 3, 1845 SSSe, JUBST 27.9}

But it *may* extend into the next Jewish year; for another must be fulfilled. The journey of Israel from Egypt, to Canaan; has always been considered typical; they left Egypt at about the Passover. They came up out of Jordan, the tenth day of the first month; they ate the Passover on the 14th, the Captain of the host of the Lord, with a drawn sword in his hand, *appeared* to strengthen them; even Jesus, who, I believe, *will appear* for the deliverance of the whole house of Israel, about the anniversary of the next passover. A confirmation of my belief is found in the xxii. Luke, 15 to 18 verses, where Christ says he will no more eat of it until it be FULFILLED in the kingdom of God. {April 3, 1845 SSSe, JUBST 27.10}

But let us look at the conclusion of the parable, "Afterwards came also the other virgins, saying, Lord, Lord, open to us." Can there be an Adventist in his sober moments, that will believe that this will be done after the saints, and little children, are changed, and caught up; the heavens and earth in a blaze; the elements melting? No, no, *that* will not be the prayer of those who are left. Rev. vi. 15, 16, informs us what they will *then* pray for. So we see that instead of waking up and confidently saying, "Lord, Lord OPEN to us," it will be HIDE us from his face. {April 3, 1845 SSSe, JUBST 27.11}

"*I know you not*," is now heard throughout the churches, in all their attempts at revivals. "*I know you not*," is echoed back from all the Advent lecturers, who have gone out to re-arouse the world and churches. "*I know you not*," is visible in every advent band, who have not adhered to the true midnight cry, as with a death-grasp. "*I know you not*," comes floating on the wind of every religious press. {April 3, 1845 SSSe, JUBST 27.12}

But now the 13th verse is a faithful warning to be in a state of constant *watchfulness*, because the day and hour of his coming, would not be known. How strange that any should suppose that this was addressed to the foolish, after the door was shut upon them! {April 3, 1845 SSSe, JUBST 27.13}

The *fact* that the virgins have not slumbered and slept, since last summer, demonstrates, to my mind, that the true cry has been given; and if it has, then every iota of the parable is fulfilled, and we shall *very* soon see the King "*with many crowns on his head*," and all those who have kept their loins girt, their lamps burning bright—*waiting*, WAITING, WAITING for Him, will be changed in the twinkling of an eye, and caught up to meet him. Glory! Hallelujah. {April 3, 1845 SSSe, JUBST 27.14}

Yours waiting and expecting, {April 3, 1845 SSSe, JUBST 27.15}

Boston, March 26, 1845. LEWIS HERSEY.[55] {April 3, 1845 SSSe, JUBST 27.16}

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[55] Lewis G. Hersey.

THE NUMBER OF THE NAME OF THE BEAST.[56]

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred three score and six." Rev. xiii. 18. {April 3, 1845 SSSe, JUBST 27.17}

The pope of Rome is the personification of Anti-christ—the head and representative of the Man of Sin. He wears a mitre with this inscription: "VICARIVS FILII DEI,"—i.e. *The Vicar of the Son of God;* a name or title which he impiously assumes, and which contains the exact number 666.[57] Selecting the letters in this name used by the Latin's in numbering we give their numerical value thus:— {April 3, 1845 SSSe, JUBST 27.18}

V	—	5
I	—	1
C	—	100
I	—	1
V	—	5
I	—	1
L	—	50
I	—	1
I	—	1
D	—	500
I	—	1
		666

{April 3, 1845 SSSe, JUBST 27.19}

WHEN DO THE PERIODS END.—According to the best chronological authorities we can find, they all point to about the autumn of A. D. 1844. Having past that point, we know that the end must be near, and cannot be long delayed. May God enable us all to watch. Blessed is that servant who shall be *found watching*. {April 3, 1845 SSSe, JUBST 27.20}

THE JUBILEE STANDARD. {April 3, 1845 SSSe, JUBST 28.1}
NEW YORK, THURSDAY, APRIL 3, 1845. {April 3, 1845 SSSe, JUBST 28.2}

VISIT TO PHILADELPHIA.

Having just returned from Philadelphia, I proceed to give an account of my visit; and in doing so my heart rejoices exceedingly. Praise the Lord for all his goodness and for all his truth. The guiding and supporting hand of our Heavenly Father has been most strikingly manifest in opening the way for the dear children of the kingdom to receive the message of the present truth. Especially is this true in regard to my late visit. {April 3, 1845 SSSe, JUBST 28.3}

I found a goodly number there who were hungering and thirsting for the living word. And it was truly delightful to see the relish with which they devoured the *manna*, and to see their faces

[56] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 140.
[57] Seventh-day Adventists continued using this same explanation.

beam with heavenly joy, as the light of God's truth shone upon their pathway. {April 3, 1845 SSSe, JUBST 28.4}

I had sent a notice on Wednesday, March 19th, that I would be with them, the Lord willing, on the next Lord's day. But as the Lord would have it, the letter was not received till Friday. Meanwhile a meeting had been called of Brother Litch's congregation, to take into consideration the propriety and expediency of removing from their place of meeting in the Museum to some other place. The result was, they concluded to do so, and the Museum was relinquished. Thus the way was opened for the ingress of the truth which is so obnoxious to the hatred of many who *call* themselves "Adventists." {April 3, 1845 SSSe, JUBST 28.5}

As soon as my letter was received, the brethren went immediately and engaged the lecture room of the Museum; and on Lord's day morning, afternoon and evening, the place was occupied by large and deeply interested congregations. The word of the Lord had free course and was glorified. Although it was preached in great plainness and simplicity, and not with enticing words of man's wisdom, it was attended with the power of the Holy Spirit, making it truly a savor of life unto life or of death unto death. But O! how striking was the difference of spirit exhibited by the two classes of hearers. While the countenances of some frowned darkly, showing a deep hatred of the present truth, others were lighted up by a celestial peace and joy as they received the words of comfort which proved that Jesus, the Bridegroom, had come to the wedding, and would quickly descend to earth to gather home the children of the Bridechamber. {April 3, 1845 SSSe, JUBST 28.6}

On Monday evening we had an interesting experience and testimony meeting at the house of Brother Dyre. On Tuesday, Wednesday, Thursday and Friday evenings, I preached the word at Haynes street Hall. On Saturday evening we had another blessed meeting at Brother Dyre's, at which some faithful testimonies were borne to the truth, and the presence and power of the Spirit was most sensibly felt. On last Lord's day I preached again three times at the Museum, the congregations being larger than before, notwithstanding it had been advertised in the Sun and Ledger, that Brothers Litch and Storrs would preach against the heresy which I was promulgating. And never was I more sensible of the presence and approbation of my Father God than on that day, while feeding the "flock of the slaughter" with the bread of heaven. {April 3, 1845 SSSe, JUBST 28.7}

I can but believe, (although I may not number Israel) that there is quite a company, gathered through my feeble instrumentality, who have received my message as the "meat in due season"—who are standing in the counsel of God, rejoicing in the light of his countenance, and ripening for the companionship of angels. {April 3, 1845 SSSe, JUBST 28.8}

Brother Rutledge of Kensington, who was formerly a Methodist preacher, but embraced the advent doctrine since the passing of '43, has received the present truth—is rejoicing in it with all his soul—and will preach it.[58] I believe I can say of him truly, as was said of Barnabas, that "he is a good man, full of the Holy Ghost and of faith." A goodly number also of his "little flock" have embraced the joyful message. {April 3, 1845 SSSe, JUBST 28.9}

On Sunday eve I bade the dear brethren and sisters farewell, not expecting to meet again till we "*come up out of Jordan*" in the FIRST MONTH:—and on Monday I returned to New York—conscious of having done my Master's work, and that my labor had not been in vain in the Lord. Let God have all the glory. {April 3, 1845 SSSe, JUBST 28.10}

S. S. SNOW. {April 3, 1845 SSSe, JUBST 28.11}

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[58] For Joshua Wells Rutledge (1810–1883), see https://www.findagrave.com/memorial/36990577/joshua-wells-rutledge. Question about identity. Here he is of Kensington, Philadelphia, PA. He preached in Exeter, NH.

We feel it our duty to caution our beloved brethren against the various wiles of the devil. True, we are not ignorant of his devices. But after all there may be danger, while we are striving to avoid one extreme of error, that we run into the opposite extreme. While seeking to do *every duty*, we may, if not watchful, be drawn aside, and induced by the teachings of those whom *the Lord has not called t*o the work of teaching, to engage in the performance of *imaginary duties*, such as a new baptism, kissing, washing feet, &c.[59] And these things may be made tests of christian character. But the Word of God does not tach thus. And we do well not to be "turned aside to vain janglings." {April 3, 1845 SSSe, JUBST 28.12}

James says: "My brethren, be not many masters; knowing that we shall receive greater condemnation." The word *didascaloi*, translated masters, signifies those who teach. Hence we learn that the apostle warns us against the schisms and confusion, and consequent condemnation that must necessarily be produced if all set up for teachers,—some inculcating this thing and some that. Oh! Dear brethren, be wise as serpents, and harmless as doves.[60] Watch and pray—the Lord is at hand. {April 3, 1845 SSSe, JUBST 28.13}[61]

A word to the *wise* is sufficient. S.[62] {April 3, 1845 SSSe, JUBST 28.14}

EXHORTATION TO BELIEVERS.[63]

To all that believe in, and desire the coming of the Lord. Receive the word of exhortation. You are fully apprised in the Bible that we are to have our graces tried—tried to the uttermost. He "will bring the third part through the fire and refine them as silver is refined, and will try them as gold is tried. They shall call on my name and I will hear them; I will say, it is my people; and they shall say, the Lord is my God," Zech. xiii. 9.[64] After the trial has been perfected, and they perfected through their trials, they will go into the kingdom prepared for a prepared people! Those who expect to go into the kingdom of God, and enjoy the liberty of the sons of God, and will yet avoid the cross—and are afraid to fellowship the sufferings of Jesus,—and begin to look after their lives,—and to be offended in Jesus—offended at his cross; and cannot abide his tests, and begin to say, "This is a hard saying, who can bear it,"—have no promise. The promise is to those who hold fast the profession of their faith. "Hold fast that thou hast, that no man take thy crown,"—and hold the beginning of your confidence steadfast unto the end. Dearly beloved, be not deceived! You cannot have a good place in God's kingdom, if any,—IF YOU EXPECT TO BE IN GOOD CREDIT IN THE PRESENT EVIL WORLD. The Lord in his Word and Providence, and in the experience of his people, has always crossed the maxims, usages, and fashions of this world.[65] And we certainly ought to know better than to suppose God will indulge us one moment in conforming to this world. The word says, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God," Rom. xii. 2; see Heb. x. 36, "Know ye not that the friendship of this world is enmity with God," James iv. 4. Again, God predestinated us to be conformed to the IMAGE OF HIS SON; Rom. viii. 29. He was a poor man; though the worlds were his,

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[59] This is an indication of differentiation from the bands of Adventists who practiced the greeting of the holy kiss and the ordinance of humility. We read in *The Day-Star*, Aug. 5, 1845, p. 52: "JUBILEE STANDARD. Our bundle of the "Standard" was not received last week. They were to contain the evidence that our Lord did not "intend" that we should "wash one another's feet." We had our Bibles ready—"Prayerfully" to examine the subject, and *if* we have done wrong to "do so no more." Will Bro. Snow send a few extra copies, as the bundle is probably lost."

[60] Also published in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 141.

[61] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 141.

[62] S. S. Snow.

[63] This article was reprinted in *The Day-Star*, April 15, 1845, p. 33.

[64] The original has "Zech. xiii. .9" with the period before the number 9.

[65] The original has "Provideace" rather than "Providence."

yet he became the poorest man in Judah; and yet he never conformed to any of the traditions or

manners of men, and was a stern reformer. He raised the standard, and demanded that men should conform to it,—"If any man will be my disciple, let him deny himself and follow me."[66] {April 3, 1845 SSSe, JUBST 28.15}

And after many conformed themselves to this condition, and followed him—and their profession became respectable as their master became popular—for multitudes followed him—even left their homes and business to listen to the "gracious words that proceeded out of his mouth," and to wonder at the miracles he performed; and began to feel themselves honored to be identified with him, under circumstances of so much success and attention; which circumstances interested many of the selfish and proud, who, from unworthy motives, followed him,—some even with hopes that he would feed them by miracle. The Lord saw that he had more with him than was good, or really serviceable to his cause; and, to prevent the accumulation of useless and cumbersome numbers, he charged them to keep his miracles a secret; and last of all he has to resort to a *test*, for the people were not all right,—they must be tried;—for God's people must be peculiar. Here comes the TEST, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And they marvelled, saying, "How can this man give us his flesh to eat?" And many, therefore, of his disciples, when they had heard this, said, "This is a hard saying, who can hear it?" and went away, and walked no more with him;—and the Lord knows what became of them. Let us beware,—we cannot be saved until we have been thoroughly tried;—purified and made white, *then* tried. Let us learn from these exhibitions of our Lord's judgment and man's frailty and mistakes, that our Saviour never rebuked his disciples for believing too much, but often for their unbelief,—not for what some would call fanaticism, even in shouting along the streets, but justified it: "If these should hold their peace, the very stones would cry out."[67] {April 3, 1845 SSSe, JUBST 29.1}

And learn from the Saviour's dealings with the people then, how he would deal under similar circumstances with them now. {April 3, 1845 SSSe, JUBST 29.2}

Did you not, when in the full tide of faith in '43 and the 10th of the 7th month, feel yourself really honored, and were not the reproaches of friends and neighbors suffered to pass by as unworthy of your notice? But you were, according to prophecy, to be TRIED, and that could not be a *trial* that you could experience with indifference,—indeed the trials that were to train us for the kingdom were to operate as fire upon silver and gold—to burn up all but the silver and gold. Now, if that mass of golden ore could feel pain when the heat is separating the dross, and it could exercise a volition, it would spring out of the crucible, and be untried. {April 3, 1845 SSSe, JUBST 29.3}

Now do not suppose that you can be thus melted and dissolved, and your present identity destroyed—and you feel no pain. God bless you, your dross is connected with every fiber of your being, and it requires a hot fire—just such as will do for silver and such as will try gold. Now don't help yourselves out of the crucible, and don't you prescribe for the Lord, and say what kind of fuel he should burn. You must submit. The process is painful any way you may contrive it, except you avoid it altogether. Says one,—"But it is so contradictory to say our experience was of God, when every body knows the Lord did not come." Well, we have explained this before. "And then to believe the Lord has received the kingdom, and that Jesus, our high priest, has performed the service of the type in the Jewish high priest, on the 10th day of the 7th month, and that the saints are sealed, and the incorrigible sinner has passed beyond hope, and the Jubilee trumpet has sounded, and that the 50th year that is to be hallowed is just upon us!" God gave you all the past glorious experience that

[66] The original has no closing quotation mark.
[67] The original has no closing quotation mark.

you might believe these hard things; and they are the test. But do you say "I can't take such a test;" if not this something else quite as severe must try you; and this is what the scriptures present, and let us yield; what matter which side you lie on in the crucible, if you mean to remain there until the refiner and purifier takes you out of the fire, and pronounces you perfect. The best way is to die quick;—*submit, submit!* And know that the trial of your *faith*, being much more precious than gold that perisheth, though *it be tried with fire*, might be found unto praise and honor and glory at the appearing of Jesus Christ; 1 Peter i. 7. {April 3, 1845 SSSe, JUBST 29.4}

THE TRUE MANNA.

The beloved Paul, speaking to those upon whom the ends of the world should come, recapitulates the trial of the children of Israel in the wilderness, and desires that we should not be ignorant, that ALL these things happened unto them for examples, or types, and that they were written for OUR admonition. Their faith in God was often tested, and many perished through unbelief. During the few hundred years of Egyptian bondage, there were doubtless many of the children of God, who lived and died under the dim light of Patriarchal tradition. But when the TIME was fulfilled, and the Lord *began* to deliver them, they were required to trust in his immediate counsel, and shew their faith by action. Thus in the first preaching of '43 we were led to cast aside the Fathers' traditional explanation of God's revealed will, and each to understand for ourselves his present truth. After the Israelites had left Egypt, through faith, the Lord manifested himself more fully as their leader, in the cloud by day, and the pillar of fire by night, and what gave light to them was darkness and stumbling to their pursuing enemies. As we have advanced, this has been fulfilled in our experience, the power and truth which confirms our every step, is an offence to others, and we have a word BEHIND us, saying "this is the way," Isa. xxx. 21. The voice of the seventh trumpet which *commenced* sounding in the 7th month comes from behind us. The midnight-cry WAS made, and the bridegroom came to the marriage. {April 3, 1845 SSSe, JUBST 29.5}

Like them, also, we have murmurers and complainers, and many that look back towards Egypt. When they had escaped far into the wilderness, the Lord had compassion upon their necessities, and gave them daily bread from heaven. But this manna was gathered every day, and the supply of yesterday was useless to-morrow. The *true* believer in Christ's speedy coming, now in like manner, has advanced beyond earthly precedent, and some are perplexed at the strangeness of the way, but the God of Abraham is still faithful, and feeds them with the manna of new and present truths continually opening in his word. We understand also, that this is the "meat in due season," of which Jesus speaks so often in connection with his second coming. There is also a peculiar blessing reserved for those who in this hour of peril, shall cease from earthly motives and teachings, and trust alone in God,—looking to his Word and Spirit, for the daily manifestations of his will, which alone contributes the "*meat in due season*," so life-essential in this last conflict with the enemy. We believe this to be the antitype of Israel's manna, for we find that the truth that fed, and the light that directed us yesterday, must be confirmed to-day, by succeeding manifestations of the onward truths of God, as in his divine Word it shines more and more unto the perfect day. This is also the increase of true knowledge of which Daniel speaks, in the time of the end, when the wise are purified, made white, and TRIED. We veritably commit our way to GOD, and know that he will bring it to pass. Many stumble, and are offended at this change in the dispensation and leadings of God's truth, and heed not the voice that comes from the cloud, which is urging the true Israel "forward." They would fain sit down again by the flesh-pots of Egypt, and not be continually buffeting the difficulties of the *onward* paths, where they must carry their kneading troughs upon their shoulders.[68] Yes, they loathe this manna—this "present truth," its

[68] The original has "Egpyt" rather than "Egypt" and "buffetting" rather than "buffeting."

seeming insignificance and insipidity, this state of momentary dependance upon heaven, and with implied distrust in God—they question whereunto their path will lead. Some declare that they have been led out into the wilderness to perish; and even those who, like the spies, have tasted the fruit of the land, and felt the power of the world to come—turn back because of the giants in the way, and rebel against God. But praise the Lord, there are a few that love this manna. There is a remnant who understand and love this onward leading of the Spirit of God. They daily seek for, and receive this *meat in due season*, by which their strength is renewed, and soon we expect to mount up as eagles, to run and not be weary, to walk and not faint. C. S. M.[69] {April 3, 1845 SSSe, JUBST 29.6}

Philadelphia, March 31. {April 3, 1845 SSSe, JUBST 29.7}

30

IGNORANCE OF THE TIMES,—MISAPPLIED SYMPATHY AND PRESENT DUTY.

There are some among us professing godliness and possessing it too, we hope, who discover a deplorable ignorance of these times and of the mind of the Spirit. {April 3, 1845 SSSe, JUBST 30.1}

They talk and act as if no change in society had taken place—as if God's mind, towards the world, was now, as ever before, and that our work is the same as in all times past. Such a state of mind, and such a practice shows plainly that they have not the least confidence in their advent experience,—though it is certain that if it was God that led us through the past advent campaign, our state of mind must be peculiar. The wicked must sustain also a peculiar relation;—self-abandoned—lovers of their own selves—covetous—boasters—proud—blasphemers—disobedient to parents—unthankful—unholy; 2 Tim. iii. 2. And must, according to Daniel xii., be doing wickedly; and be past understanding, "their eyes dim and hearts fat, and minds darkened." {April 3, 1845 SSSe, JUBST 30.2}

Now if there are those calling themselves adventists who cannot discern this state of things in the world, whatever else is true, they do not verify the text "Knowledge shall be increased," and they are not in the path of the just, *that shines more and more unto the perfect day*,—and have left off taking *heed to the sure word of prophecy*, which is a light *shining in a dark place*. {April 3, 1845 SSSe, JUBST 30.3}

We believe there are some of this character, and they are deceiving themselves by indulging their natural sympathies and selfishness; seeming to love the wicked of their own family circles, and the wicked in general, more than ever, notwithstanding the Lord says, "Every man's eyes shall be unto his Maker," and has warned us against this kind of feeling in these memorable words, "REMEMBER LOT'S WIFE." Let them beware lest they exemplify the text in Jude x. "But these speak evil of those things which they know not; but what they know naturally as brute beasts." {April 3, 1845 SSSe, JUBST 30.4}

But what barbarous ignorance and limited charity they manifest, after all, and what disloyalty to Jesus they are guilty of.—They seem not to know that were one sinner is *converted* a million crosses the line of accountability; yes, doubtless, hundreds of thousands, day by day, commit their first sin. Yet, for the sake of making a single doubtful convert they are willing thousands of others should be damned—and that Jesus should stay away from his inheritance,—which has long been trodden down by the beast and false prophet, and is continually being desolated by death. Good Lord! what pharisaical hypocrisy or inexcusable ignorance! {April 3, 1845 SSSe, JUBST 30.5}

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[69] Clorinda Fosdick Minor, née Strong (1807–1855), of Philadelphia, PA.

Oh! that all that have the least desire for the kingdom to come would have a voice in the groans of the whole creation, that is distressed for the adoption, and redemption to the glorious liberty of the sons of God. Dear reader, do look abroad and see the almost universal distress of the world, and desire that state that will bring the greatest good to the greatest number,—and the deliverance to God's afflicted saints. {April 3, 1845 SSSe, JUBST 30.6}

This was Luther's state of mind more than 300 years ago, as shewn by his own words in the following: M.[70] {April 3, 1845 SSSe, JUBST 30.7}

Wherefore, if there be any feeling of compassion in thy heart, rather pity the afflicted Christians, who are compelled to endure so many wounds and evils from the world: or rather, pity the Gospel, and the most holy name of Christ and of God, in which thou hast been baptized and called unto the fellowship of eternal life; which name the ungodly in this world shamefully and blasphemously spit upon, despise, trample under foot, persecute, and ignominiously and insultingly lacerate. For, what would that compassion be which should lead us to pity such impious murderers, who know no repentance, who will not become better, nor cease from their malice before they perish utterly, and all hope of their repentance be at an end for ever? Are we to suffer with a patient mind the thrice holy name of God and of Christ, and everything else which belongs to them, to be treated thus ignominiously, basely, and criminally? Are we to do it that the kingdom of the devil might thereby stand, and be established and prevail, and the kingdom of God be oppressed and overcome? I would rather see with unconcern ten worlds perish ten times over, than see one Christian always remain in his sufferings—not to observe in the meantime how unworthy it would be of Christ himself, as well as of all Christianity, to remain long in such a state of contempt. {April 3, 1845 SSSe, JUBST 30.8}

Therefore, it is ours to pray with an earnest and confident mind, "Thy kingdom come." And we ought moreover to desire and entreat with all diligence at the hand of God, that the world may perish and be utterly destroyed, and everything that by its arrogance and blasphemy is contrary to Christ and his blood, and will not cease from raging against, contending with, and persecuting his miserable Christians. {April 3, 1845 SSSe, JUBST 30.9}

Hence the form of prayer prescribed by Christ teaches us, that we ought to pray earnestly and confidently that that day may come, and that we ought to call upon God without ceasing that he would at length revenge, on those desperate and impious ungodly ones, the intolerable insult put upon his name, his blood, and all his other blessings; nor can, nor ought, any Christian to pray otherwise. And who ought to pray thus but the Christian, who is thus driven into straits and afflicted on account of his baptism and his Gospel, and on account of the kingdom and name of God, and who has no other refuge in this world but that of prayer? And he who has not these feelings, and that mind which may lead him to desire that day from his inmost soul, he by no means understands the Lord's Prayer, much less can he pray it from his heart. This I myself once very sensibly felt; and so much did I hate the Lord's Prayer, that I would rather be engaged in praying any other prayers. But this prayer becomes sweet when thou hast been tossed about by various sorrows and afflictions and art suffering evils.[71] When thou art under the pressure of calamities, thou wilt pray it from thy heart. For which of us would not most ardently desire and pray, that we might be delivered from evil, and that all our miseries and vexations in the world might be brought to an end, when we see the world (which really is the case) willing to remain as it is, and not suffering its old habits to be altered, nor wishing nor desiring to amend its ways, but becoming daily worse and worse? For, as to myself, I do not live here otherwise than if I were placed in a den of robbers and murderers, where I could by

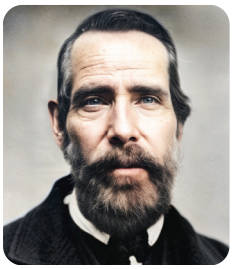
[70] Barnet Matthias. For the selection from Martin Luther, see *Select works of Martin Luther: an offering to the church of God in the last days*, pp. 559–561, at https://archive.org/details/selectworksmart00colegoog.

[71] The original has "thou has" instead of "thou hast." "M" is Barnet Matthias.

no means defend and protect myself from violence. And here I would try and do any thing to obtain the possibility of getting away or procuring to myself any one who could deliver me; as the good Cyprian says,—"Who can find any pleasure in living in such a filthy and turbulent state of things, where we are situated just as if we were placed in the middle of a circle, and darts and every kind of weapon were pointed at us on every side?[72] And how can such an one be happy before he can behold some one who is able to rescue him from such a state?" So we also, when we seriously consider in what evils we are involved, and to what perils we are exposed; how the devil is laying snares for us in every direction, and attacking us with all his violence, whereby we are compelled to endure all his bitter weapons, and empoisoned darts; and how impossible for us ever to attain to any rest while death thus threatens us on the one hand, and calamities on the other;—when we seriously consider these things what can we desire with more earnest longings than that we may be delivered and rescued from such heavy calamities as soon as possible. {April 3, 1845 SSSe, JUBST 30.10}

Wherefore, if thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's Prayer.

LETTER FROM BRO. STEPHEN SMITH.



Stephen Smith

Dear Bro. Snow:—I wish to speak a few words to the Advent brethren scattered abroad. Although I am a subscriber to the "Herald" and "Watch," I cannot be heard through their columns, and therefore apply to you as a lover of TRUTH to speak for me. I wish to say that I am one of the "steamers" of whom Bro. Storrs speaks, in his letter to Bro. Jacobs, published in the "Watch" of March 6. I wish to speak of the meeting in Vermont, where Bro. S. says he was induced to take "the boat *Delusion*," which carried him to "the rock *Presumption.*"[73] MY object

is to glorify GOD, and refresh the mind of Bro. S. with some things that seem to have escaped his recollection.

I also wish the dear brethren to know the *facts* in the case, that they may understand whether it was a human influence that moved him, or the power and Word of God, through feeble instrumentality. Bro. S. says, that it was through a sort of "steaming process," in which the steamers talked a great deal about how they felt,—could not eat potatoes,—and could not cut their grain, &c., that induced him to take passage in the boat.[74] {April 3, 1845 SSSe, JUBST 31.1}

Now, if this was all the evidence he had on which to predicate his faith, that the Lord would come in the 7th month, he should have confessed before the time passed. Now I wish to say that the meeting commenced on Thursday, at Weybridge, Vt.; Bro. Morse and myself arrived on Friday, and found Brn. Storrs, H. Jones, of New York, and Henry Allen, of Vergennes, there as the principal lecturers.[75] Brn. S. and J. occupied the old ground as to time; but Bro. Allen had received some new light upon the parable, and was anxious that Bro. Morse and myself, (as we understood it in the same way,) should

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[72] The original has "Cyprain" instead of "Cyprian."

[73] "Bro. Storrs" is George Storrs (1796–1879), editor of the Albany *Bible Examiner*, who introduced Conditionalism into the Second Advent Movement; see https://encyclopedia.adventist.org/article?id=DA8L.

[74] "Bro. S" is George Storrs.

[75] The original has "Waybridge" rather than "Weybridge," a town due south of Addison, Vermont. Henry Allen was an Adventist minister in Vergennes, Vermont, who embraced the Age to Come doctrine and some other views rejected by other shut door Adventists. Three of Ellen White's visions—V111, V112, V113, V116, V117—had counsel for Allen and the believers in Vergennes. He was disfellowshipped by the other Adventists (see Joseph Bates, letter to the dear Disciples of Jesus in Dartmouth, Nov. 7, 1851, at https://ellenwhite.org/correspondence/247335).

take hold and wake up the brethren upon the subject. We hardly needed such invitation, for we felt the WORD like fire shut up in our bones, and, accordingly went to work in the name of the Lord. We first told our own experience, and also referred to the state of feeling among the brethren in New Hampshire. The most of the time was thus occupied on Friday—much to the dissatisfaction of Br. S., J., and many others. Bro. S. conducted the next public exercise, and being aware that we made little reference to the scriptures to sustain our position, he commenced by reading the exhortation of Paul to Timothy, "Preach the Word," which admonition we received gladly. So the next day I told the congregation that, with the help of the Lord, I would then give them the Word, as they were better prepared to receive it. The Lord gave his spirit, and, before I got through, Bro. S. exclaimed aloud, "Glory to God, we have got the Word now;" and after I finished arose and said, "All these brethren said yesterday had NO EFFECT upon me, to induce me to embrace their views, but they have given us the WORD, to-day, and I am bound to acknowledge it." My subject was the parable of the ten virgins. {April 3, 1845 SSSe, JUBST 31.2}

You will understand, then, that it was not our experience about our grass, &c., but the power of God through the spoken Word, that convinced him. {April 3, 1845 SSSe, JUBST 31.3}

Bro. S. also states, that all who could not believe without a doubt that Christ would come on the 10th day of the 7th month, were accused of being asleep. For myself, I heard *no such* charge brought against Bro. S. or any others. But the charge of sleep was preferred against all the advent brethren during the tarrying time of the parable, and it has been abundantly sustained by the Bible, and their universal confessions. I shall not soon forget a remark of Bro. S., he said there was no better evidence that a brother was asleep than to have him deny it.—I believe this will hold good yet. As for the charge of mesmerism, human influence, delusion, presumption, and fanaticism, they are terms of scoffing and reproach, which I have so long been accustomed to hear from the opposers of our blessed hope, that my fears are not aroused, even when coming from *such* a source as the present. Glory to God, if we are beside ourselves it is for him. I don't believe the Spirit of God and the spirit of the devil, are so much alike that we cannot tell them apart. Bro. S., by saying that he was under a mesmeric influence, has been in my humble opinion the means of thousands giving up their faith, and yielding to the devil, and they are now in darkness and great confusion. Lord save us from jumping off the rock, and trying to save our life by that means, for we may as well starve and freeze on the rock as drown, trying in vain to wade to shore. I preached the message of the 7th month as a matter of faith, and not of knowledge, and I feel no condemnation, because I have confidently expected Jesus at that early point. I believed, and therefore spoke, and I am not sorry that I thus believed and spoke. When I am convinced of wrong doing I will confess, and I doubt not but the "Herald" and "Watch" will be glad to publish it. Lord help us to remember that pillar of salt. {April 3, 1845 SSSe, JUBST 31.4}

Dear brethren, when I compare our late experience with the Word of God, and contemplate our present position, I am led to the conclusion that we shall be delivered this spring. Glory, glory, glory, our King is coming, and my heart and soul cries out, "come Lord Jesus, come quickly," and end the controversy.[76] {April 3, 1845 SSSe, JUBST 31.5}

Yours in the hope of the kingdom. {April 3, 1845 SSSe, JUBST 31.6}

Lempster, N. H., March 26, 1845. STEPHEN SMITH.[77] {April 3, 1845 SSSe, JUBST 31.7}

DEAR BRO. SNOW:—I would like to address a few words to the dear scattered brethren, in answer to WHEN SHALL THEN END BE? Jesus says, Matt. xiii. 39, "The harvest is the end of the

[76] The original has "controvery" rather than "controversy."

[77] For Stephen Smith (1806–1889), see https://www.findagrave.com/memorial/176982040/stephen-smith; 2SG 144; 1EGWLM 890; EGWEnc 514; RH, 28 Jan 1890, p. 63.

world;" verse 30, "Let both grow together until the harvest." Rev. xiv. 15, "The harvest of the EARTH is ripe." When is it ripe?—In harvest time. When is the harvest time—the time to "thrust in the sickle"?[78] The first month; Lev. xviii. 10-14. This is the time when the first fruits from the dead were brought forth. See all the Evangelists; also 1 Cor. xv. 20-23. Look at these things brethren. Will not the harvest be gathered in harvest time?[79] Were not the FIRST FRUITS brought forth in harvest time? yes. Well, "afterwards they that are Christ's." Will not the TIME, then, be as important in completing the harvest, as in bringing the first fruits? These few texts will lead you to many others, which, I trust, will comfort your hearts, and lead you to earnestly expect soon to be gathered into the garner of the Lord. O wait patiently,—but pray "Come Lord Jesus, and come quickly! Even so. Amen." {April 3, 1845 SSSe, JUBST 31.8}

Your brother in Christ, J. CROFFUT.[80] {April 3, 1845 SSSe, JUBST 31.9}

LETTER FROM SISTER PERKINS.

Dear Bro. Matthias:—The *Jubilee Standard* was put into my hand the other day, and it rejoiced my heart to hear from the brethren in New York, that they were strong in the faith of the speedy coming of our Lord, and that there are some who do not reject our past experience, which agrees with the Word in testifying that the coming of the Lord draweth nigh. I think we may now comprehend the meaning of our Lord's words, a spoken by Isa. xlii. 16: "And I will bring the blind by a way that they knew not. I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." Could we have seen in '43, the disappointment we have already met with, we could never have caused the trump of Jubilee to sound on the 10th day of the 7th month; but blessed be God, it has sounded, and although some have rejected it, yet I believe, with you, that it bespeaks that glorious event which our hearts have so long been desiring.[81] Our little band here numbers about twenty-five, who are most all strong in the faith, giving glory to God. {April 3, 1845 SSSe, JUBST 31.10}

Yours in the glorious hope of soon seeing our Deliverer, {April 3, 1845 SSSe, JUBST 31.11}

MAHETABLE M. PERKINS.[82] {April 3, 1845 SSSe, JUBST 31.12}

Bridgeport, Conn., March 24, 1845. {April 3, 1845 SSSe, JUBST 31.13}

NO REVIVALS.

These meditations on a revival are from the "Vermont Observer." {April 3, 1845 SSSe, JUBST 31.14}

"And is this not a favorable moment? The vagaries of Miller have sifted the churches of those members which would ever be but a curse: and it can be hoped that what remain are sterling and may be efficient. It is such that the strength of a church consists, not in numbers." {April 3, 1845 SSSe, JUBST 31.15}

The following remarks seem to us, like a knocking from without, saying, "Lord, Lord open to us."

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[78] The original has no closing quotation mark.

[79] The original has "ha;vest" rather than "harvest."

[80] For Dr. Jonathan Croffut (1796–1869), a Seventh-day Baptist of Brooklyn, New York (see RH, Nov. 29, 1864, p. 7), who accepted the Sabbath after attempting to refute a tract of Joseph Bates (RH, April 17, 1866, p. 159), see https://www.findagrave.com/memorial/23550379/jonathan-croffut. For other interactions with *The Review and Herald*, see RH, Sept. 18, 1866, p. 128; RH, Dec. 18, 1866, p. 22. In 1845, he had written against the obligation of foot washing as an ordinance (*The Day-Star*, Oct. 25, 1845, p. 61), and he was mentioned by Joseph Bates in "A Vindication of the Seventh-day Sabbath," 1848, p. 125.

[81] The original has "blsssed" rather than "blessed."

[82] For Mahetable [also spelled Mehetable, Mehitable, or Mahitabel] M. Perkins (c. 1809–1880), of Bridgeport, CT, who married John Markham on April 29, 1850, see https://www.familysearch.org/ark:/61903/1:1:78X2-Q3T2 and https://www.findagrave.com/memorial/48003938/mahitabel-m-markham.

{April 3, 1845 SSSe, JUBST 31.16}

"RELIGION STILL DECLINING."

"One fact connected with the prevailing declension in religion, which seems to be *universally* admitted and deplored, appears worthy of especial consideration; one which should lead every Christian to enquire for the cause, and seek the removal of that cause without delay; it is the *suddenness* with which this fearful declension has come upon the churches: and at a time, too, when every motive seemed to press the people of God to higher degrees of holiness, and more efficient action in christian enterprise. It is

32

Scarcely two short years since all the evangelical denominations were favored with seasons of refreshing. Glad reports of thousands added to the churches, came from every quarter; and songs of joy echoed through all the halls of Zion. Why have those songs so soon ceased? Was it a genuine revival of religion? Was that great work the work of God? Why, then, in the course of one short year even, was all so cold and formal as if no revival had been enjoyed? Why, at the present time, are those peculiar tokens which distinguish a church in seasons of reviving, quickening grace, almost obsolete? Why is it that the spirit of genuine love, and faith, and prayer, is gone? God asks the churches why, and they must answer it. {April 3, 1845 SSSe, JUBST 31.17}

* * * Alas? How *suddenly* has this incubus of declension fallen, upon us? And how has it paralyzed all the intrinsic energies of Zion and substituted the *form* for the *power* of godliness!* If these things should proceed, as they have done for the last eighteen months, for a few years to come, what may we expect? If these things are done in the green tree, what will be done in the dry?[83] But the supposition is to painful too be indulged.[84] Yet it must be admitted that religion still declines." {April 3, 1845 SSSe, JUBST 32.1}

N. Y. Evangelist {April 3, 1845 SSSe, JUBST 32.2}

* Here we have an admission that we are in the perilous times of the last days, consequently we have done right, have obeyed God in turning "away" from the churches. (2d Tim. 3; 1–5) *Eds. Hope.* {April 3, 1845 SSSe, JUBST 32.3}

FOREIGN NEWS.

In Spain the order of Jesuits are in bad credit, and in danger.—Some of the clergy of Madrid are making interest for them, and have forbidden their flocks to read a certain translation of a novel by Eugene Sue, on account of the attacks it contains on them. {April 3, 1845 SSSe, JUBST 32.4}

Switzerland is on the eve of an outbreak from the same cause. India is still in revolt against the British government, and the natives commit formidable robberies and depredations in spite of an opposing army of 12,000 troops. {April 3, 1845 SSSe, JUBST 32.5}

The Diet Extraordinary, which was opened at Zurich on the 24th ult. Is one of the most important assemblies which has ever been held by the Helvetic Confederation. The whole country may be said to be already in arms. The local prejudices of the people, aided by religious fanaticism on the one side, and revolutionary violence on the other, are animated to the highest pitch.[85] In some of the Cantons the Government has already been subverted on the question of the instructions to be given to the delegates at this Diet; and the populace of the Canton de Vaud, in a state of excitement, which is compared to that of the French in 1793, are threatening to invade their

[83] The original has "thlngs" rather than "things."
[84] The original has "to painful too be indulged" rather than "too painful to be indulged."
[85] The original has "fanatacism" rather than "fanaticism."

neighbors as soon as the snows are melted, in order to drive the Jesuits from Friburg and the Valais, or to turn the scale in favor of the revolutionary party by overthrowing the more conservative Government of Geneva. In the Diet the equality of the two parties perhaps increases the danger of the country; for, if the Radicals are unable to carry their measures of interference and coercion in the Catholic cantons by constitutional means, they will unquestionably resort to violence; and, if they do carry such measures by influence or by intimidation, the Catholic cantons are prepared to resist by arms the arbitrary interference of a bare majority in matters so nearly affecting their religious rights and their cantonal independence. Unhappily, throughout Switzerland, the violence of the people exceeds that of the Governments. In the canton of Berne, which has for several years been in the hands of the Radical party, the leaders of the people are themselves likely to fall victims to the atrocious principles that have been gaining ground for some time, even among the peasantry. {April 3, 1845 SSSe, JUBST 32.6}

Signs of the Times. Testimony of the Secular Press.—Of the disagreement of the Jury in the case of the trial of Big Thunder, says the New York Herald— {April 3, 1845 SSSe, JUBST 32.7}

"This has been owing in no inconsiderable degree to the unprincipled and wicked conduct of partizans of both the great political factions, and also that of their newspaper organs. It may be very well recollected that last fall, during the Presidential contest, several of the party journals, both whig and democratic, in this city and State, came out openly as apologists for the anti-renters, and emissaries from both parties were sent into the infected districts, by whose instrumentality the spirit of resistance to the laws was greatly excited and strengthened. These are notorious facts, and certainly exhibit a state of affairs, on regarding which every good citizen must feel heartily ashamed, as well as seriously alarmed. {April 3, 1845 SSSe, JUBST 32.8}

"We may now expect to see this anti-rent movement spread rapidly and with increased violence and audacity. The moral effect of the disagreement of the Jury will operate powerfully for evil, and a fresh infusion of that rascality which eagerly fastens on all such disorganizing movements, may be looked for in the insurrectionary counties, now that the chances for conviction and punishment appear to be so materially diminished. "Big Thunders," and "Little Thunders," and "Prophets," and ring-leaders of all degrees of boldness will multiply, and many who have hitherto stood aloof from open rebellion, not from principle, but from fear of the laws, will no longer maintain neutrality when the prospect of robbing the land-owners is rendered so much more attractive than heretofore. The interested and unthinking may regard us as alarmists in this matter, but if the facts which stand so glaringly before the public eye, are not well calculated to inspire some dread of the future, we do not know what could excite apprehension." {April 3, 1845 SSSe, JUBST 32.9}

The apprehensions expressed by the New York Herald are already beginning to be realized:— {April 3, 1845 SSSe, JUBST 32.10}

Anti-Rent in Delaware County.—A letter from Delhi, dated at 11 o'clock on Saturday night, the 29th, states that an express reached the village, at 9 P. M., stating that about thirty "Indians" were seen lurking about Harpersfield; and that it was feared that their purpose was to rescue the prisoners in the jail at Delhi. At the same time some of the scouts come in from down the river, with a report that a large number of anti-renters had congregated on the Little Delaware road; and the people were out and had posted themselves on advantageous positions to give them a welcome. "Guns," says the letter, "are firing at this moment on the hill—the whole people are under arms—bells ringing—women crying. God only knows when it will all end! If they do come, we are good for twenty-five scalps. But I do not believe they dare approach the village. The last time we went out, we brought in ten prisoners, who

were identified as Indians present, armed, at the late riot in Roxbury." {April 3, 1845 SSSe, JUBST 32.11}

The Word of the Lord assures us that at the time of the end "*knowledge shall be* INCREASED," and that the path of the *just* is as the shining *light* that shineth *more* and MORE unto the PERFECT DAY. How does this agree with the present course of those "Adventists," who reject that which we advocate? {April 3, 1845 SSSe, JUBST 32.12}

We hope the brethren who receive the *Standard*, after reading it themselves, will send it to some of their friends, and thus extend a knowledge of the truth, and comfort the hearts of many whom we cannot reach. {April 3, 1845 SSSe, JUBST 32.13}

** Our friends must bear in mind that all communications sent to this office should be *post-paid*. {April 3, 1845 SSSe, JUBST 32.14}

Bro. Stephen Smith, from New Hampshire, is now in this city, and will remain a few days. He is on his way to Philadelphia. {April 3, 1845 SSSe, JUBST 32.15}

Bro. Snow and Bro. Smith will visit Newark next Friday, April 4, and will speak to the brethren in the evening; and on next Lord's Day Bro. Snow will speak throughout the day, the Lord willing. {April 3, 1845 SSSe, JUBST 32.16}

Erratum.—In making up Bro. Geo. A. Sterling's letter on the second page of this paper, a paragraph belonging the second column, fifteen lines from the top, was by mistake placed at the bottom of the third page, under the article headed, "Number of the name of the beast," and worked off in part of the edition. {April 3, 1845 SSSe, JUBST 32.17}

We would refer our readers to the extract from Luther's Sermon on praying for the kingdom, on the sixth page, at the end of the first article. {April 3, 1845 SSSe, JUBST 32.18}

- *The Jubilee Standard*, vol. 1, no. 5, April 10, 1845.

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {April 10, 1845 SSSe, JUBST 33.1}

Vol. I.] NEW YORK CITY, THURSDAY, April 10, 1845. [No. 5 {April 10, 1845 SSSe, JUBST 33.2}
THE JUBILEE STANDARD,
PUBLISHED EVERY THURSDAY AFTERNOON, {April 10, 1845 SSSe, JUBST 33.3}
BY S. S. SNOW AND B. MATTHIAS, EDITORS. {April 10, 1845 SSSe, JUBST 33.4}
131 DIVISION STREET, N.Y. {April 10, 1845 SSSe, JUBST 33.5}
TERMS:—Two dollars per hundred or three cents per copy. {April 10, 1845 SSSe, JUBST 33.6}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. MATTHIAS, N. Y. City. {April 10, 1845 SSSe, JUBST 33.7}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {April 10, 1845 SSSe, JUBST 33.8}

"THE WHOLE CREATION GROANETH."[86]

A voice is heard upon the air,
A wail upon the sea;
The universe is bowed in prayer,
And struggles to be free. {April 10, 1845 SSSe, JUBST 33.9}

Creation groans, and lifts her hands,
And earth in travail waits,
And nature's animated bands
Moan at their prison gates. {April 10, 1845 SSSe, JUBST 33.10}

And burdened hearts, as incense rise,
From earth's afflicted ones,
In supplication to the skies,
To raise her sleeping sons— {April 10, 1845 SSSe, JUBST 33.11}

For Christ to come, and bring again
The Eden shades of love,
And banish sin, and death and pain,
As it is done above. {April 10, 1845 SSSe, JUBST 33.12}

It is man's last appeal to heaven—
Pray'r's final agony.
To which an answer soon is given
In earth's great Jubilee. {April 10, 1845 SSSe, JUBST 33.13}

Then "COME, LORD JESUS, QUICKLY COME,"
Our longing spirits cry;
We wait to shout thy welcome home,
And meet thee in the sky.

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[86] Reprinted in *The Day-Star*, April 22, 1845, p. 41, at https://documents.adventistarchives.org/AdvRelated/WMC/WMC18450422-V05-11.pdf.

C. S. M.[87] {April 10, 1845 SSSe, JUBST 33.14}

BEHOLD HE COMETH!![89]

We are told by our Lord, in Luke xxi., that "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." {April 10, 1845 SSSe, JUBST 33.15}

All that he thus described as the precursors of his revelation from heaven hath been fulfilled, except the last.[91] The sun and the moon were darkened according to Matt. xxiv. and Rev. vi. on the 19th of May, 1780. And since that time there have been many and various signs in the sun, moon, and stars, of which we speak not now particularly. One of these, however, we will mention, and that is the great meteoric shower of Nov. 13, 1833, when "the stars of heaven fell unto the earth, like as a fig tree casteth her untimely figs when she is shaken of a mighty wind." These signs having been thus fulfilled, we now, in obedience to our Saviour's words, "KNOW *that he is nigh even at the doors*."[92] {April 10, 1845 SSSe, JUBST 33.16}

But the most convincing sign of all, with the exception of the glory of God revealed, "which is "the sign of the Son of man," is the fulfillment of the parable of the virgins. Every part of that parable has been fulfilled but the crying "Lord, Lord! open unto us." *And already we begin to hear that cry*. And we shall need the firmness of brass or adamant, that we be not moved from our steadfastness by *human sympathy*. May the Lord in great mercy, enable us to "REMEMBER LOT'S WIFE!" {April 10, 1845 SSSe, JUBST 33.17}

Think you, beloved, that righteous Lot tarried in the plain to confer with flesh and blood, when the companion of his bosom turned and looked back and became a monument of God's displeasure?— Was he moved by *sympathy* and *compassion* even to *look* back after his *dear wife*? No. Had he done so he would undoubtedly have shared her fate. "She became a pillar of salt." Why not a pillar of stone? Because salt has a *preserving* or *saving* quality. Moved by sympathy she cast a fond look backward on the luxurious & licentious city she was leaving to destruction; with her house, her possessions, and her relatives and friends, no doubt desiring to save them if possible; and the retributive justice of God was visited upon her instantly. And where a moment before she stood a breathing form, warm with the purple current of life, nothing now remained but a cold and lifeless pillar—a monument of her longing desire to *save* those which it was the purpose of God to *destroy*. *Beware*, BEWARE that you do not forget Lot's wife; but like Lot, *let your faces be as flint*, and speed your flight to the place of refuge, that you may reach it and be safe when snares, fire and brimstone, and a terrible tempest shall be rained upon the wicked. {April 10, 1845 SSSe, JUBST 33.18}

The analogy of God's dealings with his people, and the lessons which are taught in many of the types given to foreshadow the great day of the Lord, all conspire to show us clearly that the doom of the world must be sealed, and the sympathies of the little flock, who are to receive the

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[87] Clorinda Strong Minor. This article was reprinted in *The Day*-Star, April 22, 1845, p. 41, available at https://archive.org/details/1845DayStarV05N1013Feb18May06P0152, and in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 148–152.

[89] Reprinted in *The Day-Star*, April 22, 1845, p. 41, at https://documents.adventistarchives.org/AdvRelated/WMC/WMC18450422-V05-11.pdf. That an article with the *Jubilee Standard*'s sentiment regarding the phrase, "Remember Lot's wife," was published in *The Day-Star* is an indication that at least a part of the latter periodical's readership believe the "shut door" meant probation had closed.

[91] The original has "precusors" rather than "precursors."

[92] The original has no opening quotation mark.

kingdom, must be entirely sundered from the world, before King Jesus comes in robes of vengeance to execute judgment. Strange indeed that any intelligent child of God can believe that the Lord of Glory is to descend from heaven to destroy the ungodly, and at the same time find some of his people on their knees praying for their salvation! This would be impossible, for "as many as are led by the Spirit of God they are the sons of God." And if we are led by the Spirit, we shall not be led to pray for the salvation of those whom God has determined to destroy. {April 10, 1845 SSSe, JUBST 33.19}

Let us look at the case of the antediluvians, whose destruction is given as a type. God saw that their wickedness was great, and said, "My Spirit shall not always strive with man, yet his days shall be an hundred and twenty years." So long the Spirit was to strive, and then it was to sense its strivings and their doom would soon be sealed. But Noah, finding grace or favor in the Lord's eyes, was commanded to build an ark in which he should be saved from the deluge. Peter informs us that he was "*a preacher of righteousness*." He also says that "Christ hath suffered for sins, being put to death in the flesh but quickened in (or by) the Spirit, by which he went and preached to the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing." Here we are plainly taught, that while *the long suffering of God waited* Christ preached to the antediluvians, whose spirits were since "in prison," (see Isa. xxiv. 22,) by means of the same Spirit that quickened his body at his resurrection. We see, then, that the striving of the Spirit—the hundred and twenty years—the waiting of the long-suffering of God—and the preparing of the ark—all terminated together. This was seven days before the flood commenced. The invitation was given to Noah "Come thou and all thy house into the ark,—for yet seven days," &c. Some suppose that Noah and his family entered the ark immediately, but by reading Gen. vii. 11-13 carefully, it will be seen that this is a mistake. It was "in the self-same day" that the flood began. The 120 years of probation to those sinners closed therefore, and the Spirit ceased to strive, seven days before Noah entered the ark. And those seven days represent, in a miniature type, the "*little while*" that we are waiting, since our work for the world was done, and its doom was sealed. {April 10, 1845 SSSe, JUBST 33.20}

So also, in the days of Lot. When the angels, in great mercy, pulled him out of the devoted city, there was no mercy for any that remained behind. Yet their destruction came not till Lot and his daughters arrived in Zoar. It was during this time of their passing from one point to another, that Lot's wife cast the longing, lingering look behind, which brought upon her swift destruction. And we are now on our way from the "city of destruction," to the "city of refuge." In the mighty movement of the 7th month, with its sanctifying power, we were brought out of Sodom, and shall very soon enter the "city which hath foundations, whose builder and maker is God." {April 10, 1845 SSSe, JUBST 33.21}

If the work of reconciling the world to God is not finished before the coming of Jesus as King, what can we make of Rev. xxii. 11, 12? Surely those words of our adored Lord cannot be unmeaning: "He that is unjust, *let him be unjust still;* and he that is filthy, *let him be filthy still;* and he that is righteous let him be righteous still: and he that is holy let him be holy still. "*And behold I come quickly*," *&c*. When our Lord is revealed from heaven in flaming fire taking vengeance on the wicked, will the unjust remain unjust still, and the filthy remain filthy still? Nay, verily; "They shall suddenly be destroyed, and that without remedy." But further, this is a command or injunction: "*LET him be filthy still*." To whom is this addressed? Certainly to God's people.—They alone can be expected to keep and obey it. And they must do it while they are waiting for Jesus, as is evident from the fact that he immediately adds, "*And behold I come quickly*." The point of time arrived, on the 10th day of the 7th month, when the atonement or reconciling was completed, and of course *no more*

were to be reconciled. Then he that was filthy must necessarily continue so. At that time we were sanctified and received glorious garments, qualifying us for an entrance to the guest-chamber; "*Blessed is he that watcheth and KEEPETH HIS GARMENTS*." After that tremendously important point of time, Jesus cometh "QUICKLY," or after a "*little while*." Glory to God in the highest that little while is almost past. {April 10, 1845 SSSe, JUBST 33.22}

We have seen the parable of the virgins fulfilled before our eyes. In 1843 the virgins went forth to meet the Bridegroom. Then came the tarrying time, and the virgins slumbered and slept. Then followed at midnight, "Behold, the Bridegroom cometh, go ye out to meet him—on the 10th day of the 7th month." The message was accompanied by the seal of the Holy Ghost, and was therefore truth. It follows, therefore, that the Bride groom received the Bride, i.e. New Jerusalem, the capitol of his kingdom, the atonement was finished, and the Jubilee trumpet was blown, on the 10th day of the 7th month.[93] And in the commencement of the year of Jubilee ye shall behold your Redeemer and King in all his beauty and glory.— Even so, come Lord Jesus. S.[94] {April 10, 1845 SSSe, JUBST 33.23}

NOTICE TO CORRESPONDENTS.[95]

I wish to say, once for all, to those friends who write for this paper, that the sole object of publishing the Standard is to "feed the flock of God["];—to give "meat in due season," to the *household of faith*. The great master of the house is coming shortly, and I intend, by his grace, to be found so doing when he shall appear. {April 10, 1845 SSSe, JUBST ??}

Our time is very short—and we *must not*, therefore, enter the field of controversy. Although I am not the keeper of the creeds or consciences of other men, yet I feel a great responsibility resting upon me; and that it is my bounden duty to publish nothing which is not in harmony with the teachings of God's blessed word. By this I do not mean to be understood as endorsing, in minute detail, everything contained in those communications which I publish. But I do mean to say, that as a servant of Christ the Chief Shepherd, I am not at liberty to fill the paper with matter which I do not believe to be appropriate to the crisis in which we are living, or which is not in harmony with the truth which I love and cherish and proclaim. {April 10, 1845 SSSe, JUBST ??}

I believe without a doubt that God, and not man, has been leading us in the advent movement as a whole. I believe that the vision was written and *made plain* upon tables, according to the word of God. I also believe that when God gave that command, he intended that we should have the right dates from which to measure the vision, and that his intentions have *not been frustrated*. Therefore the 6000 years of the mystery of God, or the salvation of sinners by a mediator—the seven times allotted by the God of nations for the domination of the four horns, or Gentile kingdoms, over the host and sanctuary—and the 2300 days from the going forth of the commandment to restore and build Jerusalem to the time of the cleansing or justification of the sanctuary, ended in the 7th month of 1814. Any argument, however specious and plausible it maybe, which goes to show that the periods did not close then, is calculated, if carried out to its legitimate consequences, to throw us into darkness, and destroy our confidence in both the providence and word of God. {April 10, 1845 SSSe, JUBST ??}

Did not our heavenly Father, by his providence, superintend the preserving, transcribing and translating of the sacred scriptures? Yes, verily. And he is an infidel who denies it, whatever he may call himself. Well, is it not equally certain, that if the Lord, in his wisdom and goodness, gave

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[93] The original has "the attonement was finished."
[94] S. S. Snow.
[95] Published in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 146–148.

periods of *time* in the "sure word of prophecy," and they "*were written for our learning*," that he would be *wise* enough, and GOOD enough, and FAITHFUL enough to give us a TRUE CHRONOLOGY? We have no middle ground on which we can firmly stand, between this position and blank infidelity. God help his dear children to be *wise*. {April 10, 1845 SSSe, JUBST ??}

Our past experience has not been a delusion of man or of the devil. *No, no*. *The mighty movement was of God*. The preaching of 1843, as the vision was written on the tables, was according to his word, and the Spirit bore witness, though the periods did not expire in 1843, but admitted of a *tarrying time*, according to Hab. ii., Heb. x., and Matt. xxv. Then, while the Bridegroom *tarried*, and the virgins slumbered and slept, the angel of Rev. x., Elijah, began to *cry with a voice like a roaring lion*, "BEHOLD! THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM—ON THE TENTH DAY OF THE SEVENTH MONTH." The virgins were aroused by the thundering cry. They arose from their slumbers and trimmed their lamps. Would they have done so if it had been a false alarm? No; they would have slumbered on. Jesus teaches us that they all slumbered and slept till the midnight cry awoke them. The 7th month message did awake them, and was therefore the *true cry*. {April 10, 1845 SSSe, JUBST ??}

Did that true cry proclaim a falsehood? No; for the message was of God. Therefore it declared the truth;— and those periods ended, the Jubilee trump was sounded, the atonement was finished, the Bridegroom came to the wedding, and the door was shut, in the *7th month* of 1844. {April 10, 1845 SSSe, JUBST ??}

Any articles which are not in harmony with this position, I am not at liberty to publish. {April 10, 1845 SSSe, JUBST ??}

S. S. S.

New York, April 10, 1845.

"THE HARVEST IS PAST."[96]

We learn from the inspired text, that in the last days a perilous *time* shall come—when the *form* of godliness shall exist *without* the *power of life*—when there shall be scoffers and mockers, who shall walk after their own ungodly lusts—when Christ will say of the *professed* church, "I will *spue thee out* of my mouth, because thou sayest, I am rich and increased with goods, and have need of nothing, and *knowest not* that thou art wretched and miserable, and poor, and blind, and *naked*"—when the state of the world shall be as it was in the days of Noah and Lot, when God said, "my Spirit shall not always strive with man," and the earth was filled with violence, and *all flesh* corrupted his way upon the earth. Many *profess* to believe that Jesus standeth at the door, yet now when this last and most fearful sign is developing before them, they stumble and reject its confirming truth. We believe this time has come, and appeal to the law and the testimony. We find in this sure prophetic chart, that *there is a time* when Ephraim is joined to his idols and it becomes the duty of those who obey God, to let him alone. This text is found in Hosea, in connection with the *time when* "The Lord hath a controversy with the inhabitants of the land, (or earth) because there is *no truth*, nor mercy, nor *knowledge of God* in the land," "for Israel slideth back." Is not this a true picture? Have we not seen the *sliding back* of many of whom we supposed to be the true Israel? In the next verse the Lord says, "Ephraim is joined to his idols, let him alone." In the 8th ch. of Jer. this is called a "*perpetual backsliding*," when "no man repented him of his wickedness." The Lord adds, concerning the blindness of his people, "Yea, the stork in the heaven knoweth her *appointed* times, and the turtle, and the crane, and the swallow, observe the time of their coming, but my people *know not* the

[96] Published in *The Day-Star*, April 22, 1845, pp. 41, 42, from *The Jubilee Standard*.

judgment of the Lord." "The wise men are ashamed, they are dismayed and taken," "they have *rejected* the word of the Lord." "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."—Jeremiah then, with prophetic authority declares, "The harvest is past, the summer is ended, and we are not saved." The scriptures cannot be broken—we hear the cry of peace, peace, and perceive that the harvest is past, and this prediction is accomplished. Zechariah speaks of the day of the Lord and the events immediately preceding, *when* he "will *no more* pity the inhabitants of the land." In Heb. we understand, that *there is a time*, when we *see* the day approaching, after which, if we sin wilfully, "there remaineth no more *sacrifice for sins*." This is surely after the atonement its completed, and the mystery of God finished. We perceive then that the probation of the wicked must cease, before Christ appears. Are our sympathies *with him*, or are they looking back after the world? After all our professions, are we at last unwilling to have the door shut between us and his enemies? Jesus sass that, "many will seek to enter in and shall not be able, *when* once the Master of the house is risen up and hath shut to the door." This proves that the door will be shut before *professors* are aware of it, when they will begin to stand without in unbelief, and knock against it. It is evident that this must be prior to his coming, as the lightning, when those who remain shall be changed in the *twinkling* of an eye. {April 10, 1845 SSSe, JUBST ??}

It will be well for those who wish to side with Jesus to remember and obey the directions which he hath given us for *this hour*. He that is unjust *let* him be unjust *still*, and he that is filthy *let* him be filthy *still*, and he that is holy *let* him be holy still, and behold I come quickly. {April 10, 1845 SSSe, JUBST 42.1}

Philadelphia, April 2, 1845. C. S. M.[97] {April 10, 1845 SSSe, JUBST 42.2}

CORRECTION.[98]

"In a late number of the 'Morning Watch' appeared an article from the pen of J. V. Himes, in which it is stated that in giving an exposition of Zech. xi. 8, at Franklin Hall, I declared that the *three shepherds* that were 'cut off in one month,' were J. V. Himes, G. Storrs, and J. Litch. The cause of truth is thus made to suffer from the misrepresentations of its professed friends. Permit me to inform the brethren abroad, that the above statement is *not true*. On the contrary, I have always, when speaking on that point, taken special care to say, that though I was bound to apply that passage to prominent preachers who *had been appointed* to give the household 'meat in due season,' yet it was not my duty to call their names. I must tell them *what* those "shepherds" were, but not *who* they were. The application *to those persons* was made by some who heard me. {April 10, 1845 SSSe, JUBST ??}

Will the "Watch" correct the misstatement? We shall see. {April 10, 1845 SSSe, JUBST ??}

April 3, 1845. S. S. SNOW. {April 10, 1845 SSSe, JUBST ??}

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[97] Clorinda Strong Minor.

[98] This notice was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 153, 154. It was also published in *The Hope of Israel*, April 18, 1845, p. 4.

- *The Jubilee Standard*, vol. 1, no. 6, April 17, 1845

THE JUBILEE STANDARD.[99]

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {April 17, 1845 SSSe, JUBST 41.1}

Vol. I.] NEW YORK CITY, THURSDAY, April 17, 1845. [No. 6 {April 17, 1845 SSSe, JUBST 41.2}
THE JUBILEE STANDARD,
PUBLISHED EVERY THURSDAY AFTERNOON, {April 17, 1845 SSSe, JUBST 41.3}
BY S. S. SNOW AND B. MATTHIAS, EDITORS. {April 17, 1845 SSSe, JUBST 41.4}
131 DIVISION STREET, N.Y. {April 17, 1845 SSSe, JUBST 41.5}
TERMS:—Two dollars per hundred or three cents per copy. {April 17, 1845 SSSe, JUBST 41.6}
All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. MATTHIAS, N. Y. City. {April 17, 1845 SSSe, JUBST 41.7}
Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {April 17, 1845 SSSe, JUBST 41.8}

"THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD." Rev. xi. 15.

The coming events of the kingdom of God,
Cast in glory their shadows before,
And my being would leap from its 'prisoned abode,
And the King in his beauty adore. {April 17, 1845 SSSe, JUBST 41.9}

He COMES, and his Spirit that lingers below,
In the hearts of the chosen and tried,
Is quickened, and tells, in its mystical flow,
The approach of the Bridegroom and Bride. {April 17, 1845 SSSe, JUBST 41.10}

The *love* and the *joy* and the *peace*, of the blest,
Like the day-star arise in the soul,
And we tast the first-fruits of the Eden of rest,
And hasten to enter the goal. {April 17, 1845 SSSe, JUBST 41.11}

All glory, all glory, to Him that was slain,
Who *hath wash'ed and redeemed us to* GOD.
For he cometh with power in his kingdom to reign,
And the Earth, to his sceptre is bowed.

Philadelphia, April 5, 1845. C. S. M.[100] {April 17, 1845 SSSe, JUBST 41.12}

From the Day Star.

LETTER FROM BRO. MILLER.[101]

[99] See https://archive.org/details/jubilee-standard-1845-vol-1.
[100] Clorinda Strong Minor.
[101] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 141–146.

TO THE SECOND ADVENT BRETHREN.

Many of you have enquired, Where is Bro. Miller? and, What are his views now? I first thank you, my brethren, for your solicitude for me, and now permit me to give you my settled and firm conviction of our present position. {April 17, 1845 SSSe, JUBST 41.13}

In reviewing my former convictions of the truth of God's word, I am not in the least shaken. I have still the same unwavering confidence in its inspiration and truth, as ever. As it respects the way, or rules, by which we are to get a true understanding of the same, and of its doctrine, precepts and promises, I have in no case yet detected an error. As it respects the prophecies, and the mode we have used to understand their fulfilment, I am not yet prepared to give up my confidence in.—Wherein then, say you, is there any difficulty? I answer, *Time* has shown there is a wrong somewhere, and now we are under obligations, say our opposers, to correct that wrong, or give up the whole ground, and go back to them. I know of no stronger obligation for us to correct a wrong, if we have one, than they are under to correct us if they can, and I am absolutely certain that they have shown no better light, and in many cases not near as good, as we have, especially on prophetic chronology. {April 17, 1845 SSSe, JUBST 41.14}

If I was obliged to give up the mode which Protestant commentators have formerly adopted, and follow Stewart, or Chase, or any which I have seen of modern writers who have opposed our views, I must give up my Bible as a weak, silly, insufficient revelation, of so little consequence to us, that it would lose its whole value to me. But they cannot be true. What then, say you, is the wrong? I will answer you according to the best light I now have. And I hope to humble myself in such a manner as to receive mor or better light, if God or any of you should give me such. {April 17, 1845 SSSe, JUBST 41.15}

I cannot see that we were wrong in the chronology. That the prophetic numbers did close in 1844, I have but little doubt. What then was there worthy of note that could be said to answer to the ending of the periods under these numbers so emphatically describing the end? I answer. The first thing I will notice is, "The hour of his judgment is come." I ask, is there anything in the Scriptures to show that the hour has not come, or in our present position to show, that God is not now in his last judicial character, deciding the cases of all the righteous, so that Christ (speaking after the manner of men) will know whom to collect at his coming, or the angels may know whom to gather, when they are sent to gather together his elect, whom God has in this hour of his judgment justified? Rom, viii. 33. We cannot be present until we are collected, and we must be justified, and our names all registered in the Lamb's book of life, and the books be opened, before we can be well examined by the angels. And what is the order of the judgment? Dan. vii. 9-11; Rev. xx-4, 5, 11, 12. First, the throne, and him that sat on it, called the Ancient of Days. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment must set and the books be opened, then the great whore must be judged, and then will appear the Son of man in the clouds of heaven, when the saints will be raised, the living changed, and both be caught up to meet the Lord in the air. The earth cleansed by fire, the wicked and all the works of men burned up; the kingdom of the saints given to the Son of man under the whole heaven, and he is to reign for ever and ever. This is the order as given by the prophets and apostles, and in their very language. I know of no rule to change the order of these events, any more than the words, and to do either would, in my opinion, be the highest kind of sacrilege we could commit. I have believed that the throne set in heaven would be the first thing mortals on earth would see, and would be the sign of the approach of the Son of man, the sight of which would cause all the tribes of the earth to mourn, and produce the cry to the rocks and mountains to fall upon them, and hide them from the face of him that sitteth on the throne. This would be a sign no mortal would or

could mistake, and would produce the effect spoken of by the Savior, as worded by Matt. xxiv. 30. Yet I am not positive, that man in his mortal state, while he tabernacles in corruptible flesh, will be able to see this glory and live. It also seems by John's description of this even, (Rev. xix. 1, 2, 11,) that the scene of judgment begins in heaven, and the first thing mortals on earth will see, will be the messenger of God (Rev. xx. 1,) who is Jesus Christ, descending from God to execute the judgment written in heaven, and fulfill the decrees and promises made in heaven by him who sitteth on the great white throne. See Rev. ii. 4-7, and xi. 4-6; Hab. ii. 20, Zech. ii. 8-12. "After the glory hath he sent me unto the nations that spoiled you." If this is true, who can say God is not already justifying his sanctuary, and will yet justify us in preaching time. {April 17, 1845 SSSe, JUBST 41.16}

I am yet on the rock of presumption, as Bro. Storrs calls it, and I cannot honestly get off. To jump into every boat that comes along and call each of them truth, and then delusion, how shall I every know I am in the truth? I think I can see two great leaks in Bro. S.'s boat Truth, and I hope he will find it out before it dashes on the breakers of the world's applause, or swamps on the quicksands of unbelief.[102] One of these will be the end of his voyage if he continues in his present perilous position. I am on the rock yet. I now my Captain will not fail.

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True I expected the steamer the same time it started from the heavenly port; herein I might have been a little careless in not discovering the exact time it would take to arrive at the rock; therefore I must *wait* and have *patience*. I did not go on to the rock for a few days only, and then to jump on to the first boat that come along, especially one where I found all the scoffers and worldlings. No, no; I believe God will justify our times yet; I may not be able to tell how, but that is no reason why I should give up my faith. Could Abraham tell how he was to receive Isaac as from the dead, until the event declared it? Certainly not. I expected Christ on the 10th day of the seventh month, and looked for him. Was that presumption? We are commanded to watch and look, and why not on that day as well as any other? If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then. And one thing I do know, if the Advent brethren were ever blessed they were blessed then. Surely this does not look like presumption, any more than Abraham offering his son, or Jonah preaching forty days. I will acknowledge, to believe without evidence would be presumption, or to say, "if it did not come then it could not come under fifty years." Such views and expressions I have no fellowship for. These and the like, are out of our hearts, and come under the text, Deut. xviii. 20-22. But who can honestly say, we had no evidence that he might come then? The evidence that Bro. S. admits, that he is near, even at the door, is enough for my purpose.[103] And I am thankful to God that I was on the rock then, and I hope to remain strong in faith, making no compromise with flesh, or despisers of our hope. I have no guilt in proclaiming time, for the time is by God revealed, and wherever the mistake may be, it is not in my power to rectify it, I must leave that with God. I am then waiting patiently for God to reveal the mystery of *time*, or 1843 and the movement of the 7th month. I deny that either of those times was a lie. See Webster's definition of a lie. We can only be mistaken in the precise time, the facts will prove the truth yet. I am as ever, yours, WM. MILLER.[104] {April 17, 1845 SSSe, JUBST 42.1}

Low Hampton, March 30, 1845.[105] {April 17, 1845 SSSe, JUBST 42.2}

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[102] S. S. Snow.
[103] S. S. Snow.
[104] For William Miller (1782–1849), see https://www.findagrave.com/memorial/60532213/william-miller; EGWEnc 468; 11SDAC 73.
[105] The facsimile photocopy has, in pencil, the number "30" struck through and replaced with "20."

LETTER FROM SISTER CLEMONS.

DEAR BRETHREN AND SISTER OF THE LITTLE FLOCK:

As I want to see what light the lamp sheds on the New Covenant, meanwhile I will write you, as it may lead you to avail yourselves of the light that shineth on this most interesting subject. {April 17, 1845 SSSe, JUBST 42.3}

Read Jer. xxxi. 27-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: [*margin*, or should I have continued an husband unto them:] but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, *I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people*. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and will remember their sin no more." {April 17, 1845 SSSe, JUBST 42.4}

That this covenant embraces the final gathering of God's people, is evident from these quoted passages as well as parallel scriptures. Jer. xxxii. 36-41, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart and one mind, that they may fear me for ever. . . And I will make an *everlasting covenant* with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." {April 17, 1845 SSSe, JUBST 42.5}

But why is this called a *new* covenant, this *everlasting* covenant? Perhaps we shall learn something about it by referring to the giving of the two Abrahamic covenants. The first gave the land of Canaan to his descendants the children of Israel for a temporal possession, (Gen. xii. 6, 7.) This was mad NEW *in the day that the Lord took them by the hand to bring them out of the land of Egypt*. The second covenant, of which the first was a type, (1 Cor. x. 1-11,) an account of which we find in Gen. xiii. 15; xvii. 8, conferred the grant, in "*everlasting possession*," of the land of Canaan, in the resurrection; and this is made NEW *in the day* when the Lord blots out the sins of the whole house of Israel, in the times of refreshing, (Acts iii. 19,) this being the time when he takes them by the hand to bring them into the heavenly Canaan. At this time, when the everlasting covenant is made *new*, the mystery of God *is finished*, as he hath declared to his servants the prophets, (i.e., the Gospel dispensation to the world;) it is in the days of the voice of the seventh angel, when he shall begin to sound; it is when the trumpet of Jubilee sounds proclaiming that the year of release is coming, even "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." {April 17, 1845 SSSe, JUBST 42.6}

But this covenant is to be not according to the covenant which was made new when the Lord began to lead Israel out of Egypt; how then does it differ? The first was broken; "although I was an husband unto them;" but the second is an everlasting covenant, and therefore cannot be broken. Again, the laws of God are written on the hearts of his people, and their sins and iniquities he will remember no more. Now, where remission of these is, there is no more offering for sin. Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a *new* and living way, which

he hath consecrated [*margin*, new made] for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering; for he is faithful that promised; at this time we are also to exhort one another, and so much the more as we see the day approaching. For if we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; see Heb. x. 16-39. {April 17, 1845 SSSe, JUBST 42.7}

The covenant is made new then, when Jesus makes the atonement for the whole house of Israel, or the "house of God," in the Holiest, (Rev. viii. 1-3,) at the opening of the seventh seal, when he stands by the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers [or add it to the prayers] of *all saints* (no exception) upon the golden altar which was before the throne. See what follows in the 4th and 5th verses, which is parallel with Rev. x. 18, 19; xv. {April 17, 1845 SSSe, JUBST 42.8}

Again the Lord says, in the covenant made new with the children of Israel, *in the day* that he took them by the hand to lead them out of Egypt, he was a husband unto them; the covenant of marriage was broken,—of course God's people were divorced, Jerusalem, which from that time went into bondage with her children,—but Jerusalem which is above is free, which is the mother of us all, i.e., the kingdom which the Father gives to his Son, (Dan. vii. 14; Ps. ii. 8, 9.) About the time of the giving of this kingdom, "*then* shall the kingdom of heaven [as represented on earth] be likened to ten virgins who took their lamps and went forth to meet the Bridegroom," the Son of man on his way to the kingdom, or bride of the Father. Jerusalem had been a "wife of youth," but being forsaken and rescued, in consequence of the breaking of the first covenant by the children of Israel, in the "times of restitution," after Jesus had fulfilled the type of the daily ministration of the priesthood in the holy place (Heb. x. 1-6) by interceding for the transgressors, the Lord calls Zion as a woman forsaken and grieved in spirit, Isa xlvi. 6, 11, "O, thou afflicted, tossed with tempest and not comforted, behold I

will lay thy *stones* with *fair colors*, and lay thy *foundations* with sapphire," 12th vers, "And I will make thy *windows of agates*, and thy *gates of carbuncles*, and all they borders of pleasant stones;" 13th verse, "And all *thy* children shall be taught of the Lord." Here we have the New Jerusalem presented, which John describes coming down from God out of heaven; Rev. xxi. 1-3, 9-27. {April 17, 1845 SSSe, JUBST 43.1}

The beginning of the conferring the blessings of the new covenant, or the "sure mercies of David," is proved to be the "remission of sins," in the times of refreshing, when the Lord takes his people by the hand and allures them into the wilderness (Hos. ii. 14-23) and speaks comfortably to them; as we read in Isa. xl. 1, 2. "Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that *her iniquity is pardoned* [covenant *made new*,] for she hath received of the Lord's hand double for all her sins." {April 17, 1845 SSSe, JUBST 43.2}

The new covenant commences with the marriage, brought to view in Matt. xxv., where the Nobleman receives his kingdom; their wedding garments being given, even the robe of Christ's righteousness, to those who were ready, (having the Spirit for the occasion,) and went in with to the marriage, when the door was shut. How beautifully appropriate are the words of John, (1 John iii. 1-3) to this time, when the Lord takes his people by the hand, and commences writing his laws on their hearts; "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not, [iv. 17, Herin

is our love made perfect, that we may have boldness in the day of judgment; *because as he is, so are we in the world.*] Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure;" ii. 27, 28, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." See also chap. iv. {April 17, 1845 SSSe, JUBST 43.3}

But what are the duties pertaining to the new covenant before we enter the heavenly Canaan? Luke xii. 31-40. Let us also read John xvii. for this prayer has its true application when Jesus is "High Priest over the house of God," in THE DISPENSATION of the fulness of times when he is to gather *in one* all whom the Father hath given him out of the world. "He that keepeth the commandment keepeth his own soul." "Blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city."[106] Then we will search and see what duties the Lord requires of us at this time, as well as see how we need to be equipped to be unharmed by the dangers which beset our path; Eph. vi. 10-18. {April 17, 1845 SSSe, JUBST 43.4}

Is there not a special baptism attending this new covenant;* "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Heb. x. 22; 1 Cor. x. 1-11; Acts xix. 1-5; 1 Pet. iii. 4; Heb. ix. 14, 15, xii. 18-28. For we have Jesus the Mediator of the new covenant; let us then learn all his will—become little children in his spirit—for of such is the kingdom of heaven. {April 17, 1845 SSSe, JUBST 43.5}

A few thoughts I have thus sketched off, although imperfect, I feel that the true light, some of it at least, shines on this glorious new covenant, and may the Lord guide you and enlighten you respecting it; may you all have the Spirit of Him that raised up Jesus from the dead *dwelling in you*, that He that raised up Jesus from the dead may also quicken your mortal bodies by His Spirit that dwelleth in you; that in a moment, in the twinkling of an eye, we may be changed and caught up when the Lord *himself* shall descend with the voice of the archangel and the trump of God. Your sister in the hope, {April 17, 1845 SSSe, JUBST 43.6}

Portland, Me., April 5, 1845. E. C. CLEMONS. {April 17, 1845 SSSe, JUBST 43.7}

*Yes,—a special baptism of the Holy Ghost. {April 17, 1845 SSSe, JUBST 43.8}

From the Day Star.

LETTER FROM BRO. MAULL.

Dear Bro. Jacobs:—I take my pen to address a few lines to you: may God guide my pen while I attempt to write. {April 17, 1845 SSSe, JUBST 43.9}

The awful and solemn period of the world's history that we are in, presses heavily upon my mind: and can it be that we have come to that place in the prophetic word, where "he that is filthy" or "righteous," are so to remain? That there will be such a time as this I am satisfied from the following portions of the blessed Word, viz.: Rev. xxii. 11, also in chap. vii. 14, of the same book,

[106] The original has no opening quotation mark.

and in Dan. xii. 11. Has that time come? is the important question to be solved. This question at this time assumes the present form: we are either to admit this is the case,—that our work with the nominal church and world is done: or that the proclamation of the 7th month, the "cry" made at "midnight" in the parable of the ten virgins has never been—that we have never been—that we have never been waked up, and are yet slumbering and sleeping in the *tarrying* of the vision. This, treacherous as in my memory, I cannot admit. To ascribe the work of the seventh month to the "devil," or "mere human influence" I dare not do; therefore, with trembling, I take the position that we are in the "little while" of patience and watching that will soon terminate in the appearing of the blessed Jesus. We really have need of *patience.* I am glad in my soul that our blessed Lord has watchmen still that fearlessly give the *time*, and that they answer each other with cheerful tone "The morning cometh!" Glory be to God! {April 17, 1845 SSSe, JUBST 43.10}

How appropriate the name of the paper published by Brothers Pearson, the *Hope of Israel*. Abandon the position these brethren have taken, and, to me, it appears there is no "hope" for "Israel;" and Brethren Snow and Matthias's *Jubilee Standard!* O how much we needed a standard at this time, when a brother can call active living *faith*, that has had scarce a parallel since Abraham's day, "*delusion;*" and *that* that God worked by, in waking up a guilty world, (that is, definite time) "*our folly*." {April 17, 1845 SSSe, JUBST 43.11}

The *Day Star!* May God grant this may shine brighter yet, and cheer the little flock until our Father gives us the kingdom.

Yours, till Jesus comes, WM. H. MAULL.[107]

Cincinnati, March 23. {April 17, 1845 SSSe, JUBST 43.12}

Dear Bro. Snow:—We are coming to a most solemn and momentous, yet interesting crisis in this world's history, when the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. Yes, brother, the evidence is incontrovertible that the 2300 days expired in '44, and the cleansing of the Sanctuary has been going on since. I do believe we have had the true midnight cry: the Jubilee trump has sounded on the 10th day of the 7th month, and all returned that would on that day, and the 1335 days will expire very soon. Throw away this, and we throw away all our blessed experience, and are in total darkness with regard to time that is so plainly pointed out. The cries in Rev. xiv. (preceding the scattering of God' people in Dan. xii. 7th verse, when all these things shall be finished,) have been given; therefore we should live in constant preparation for the great and terrible day of the Lord that, when Christ, who is our life, shall appear we may also appear with him in glory. I do rejoice when I think of the moment when this mortal shall put on immortality, and death will be swallowed up in victory, where parting will be no more, where sickness, and sorrow, pain and death will be felt and feared no more. {April 17, 1845 SSSe, JUBST 43.13}

Yes, there is a time of trouble coming on an ungodly world and the nominal scoffing world-loving church; they feel a perfect security; consequently it will come on them as a thief; but ye, brethren, are not in darkness that that day should overtake you as a thief. And when we see these things come to pass we are commanded to lift up our heads for our redemption draweth nigh. When he will return "from" the wedding that when he cometh {April 17, 1845 SSSe, JUBST 44.1}

[107] For William Henry Maull (1814–1895), of Cincinnati, OH, a school teacher that became a Methodist minister who preached the Advent (*The Advent Herald*, 12 Jul 1851, p. 183), see https://www.findagrave.com/memorial/63256511/william-henry-maull.

and knocketh we may open unto him immediately. All the brethren here have embraced the views contained in this with the exception of some few. Yours waiting for the coming of our King.
Newark, April 4. C. {April 17, 1845 SSSe, JUBST 44.2}

THE JUBILEE STANDARD
NEW YORK, THURSDAY; APRIL 17, 1845.

'THE THREE SHEPHERDS.'[108]

The last *Morning Watch* has published *my* correction of its misstatement, in relation to my discourse on the 11th chapter of Zechariah, delivered at Franklin Hall. But it also publishes a reply from the pen of J. V. Himes in which he says it would give him the greatest pleasure to correct my statement relating to the '*three Shepherds*.' {April 17, 1845 SSSe, JUBST 44.3}

Now let it be distinctly understood that I did not ask him to correct any statement which I had made. *I wish for no such correction*. What I requested was that the *Watch* would correct its false statement respecting my public discourse. It had been stated that 'Bro. S. told the congregation in Franklin Hall, a few weeks since, when expounding this chapter, that the Holy Ghost had revealed to him who these 'three shepherds' were. They are: J. V. Himes, the 'idol shepherd,' the other two Geo. Storrs, and J. Litch.'[109] {April 17, 1845 SSSe, JUBST 44.4}

The above statement we declared, in our last *Standard*, and still say, was *not true*. I have *never*, in a public manner, either by speaking or writing, mentioned *those names* in connection with *that subject*. {April 17, 1845 SSSe, JUBST 44.5}

But—'he so minutely described the character of these *poor shepherds* in his discourse, that no one present, acquainted with the individuals, could avoid the conclusion, that he had reference *to us*! Well, I did but read the Bible, and apply it as I was obliged to do, *chronologically* to these last days. See the connection of Zech. chapters 9, 10, and 11, with parallel passages. And if any man does not see that those scriptures must be applied thus, as it regards *time*, he is too blind to be a good and safe 'watchman.' But here is a plain prophecy of 'three shepherds' of these last days—"*cut off in* one month!' What shall we do with it? I did no more than to hold up the picture, *as drawn by the prophetic pencil*, and some of those who heard my sermon, said, 'he means Himes, Storrs, and Litch.' {April 17, 1845 SSSe, JUBST 44.6}

After my discourse, if I mistake not, the question was propounded by some one, if I did not mean those persons, and I did not deny the correctness of the application. What then? Have I not the right of *private judgment*? And am I under the necessity of *affirming* or *denying* anything in relation to it? Somebody was cut off at any rate—for so declares the Book of God. And if this is a "miserable perversion of the Word of God," let those who lay this to my charge make a *better application if they can*. {April 17, 1845 SSSe, JUBST 44.7}

Now mark, I do not affirm or deny, in this matter. I only say that there is the *prophecy*, and in the history of the 7th month movement, *facts* have transpired which look so much *like* a complete fulfilment of it, that almost any man, especially if he be not a '*qualified* expounder' of the Scriptures, might be induced to think it truly so. We wait for light. {April 17, 1845 SSSe, JUBST 44.8}

Dearly beloved brethren and sisters! That '*month*' in which those 'three shepherds were cut off,' will be remembered, when these scenes of *trial* and of *conflict* shall have ended, and the

[108] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 155–157.
[109] S. S. Snow.

heavens and the earth shall have passed away. Cast not away your confidence in that *month*. Hold fast and let no man take your crown. Corrupt not, Oh! *corrupt not*, THE COVENANT OF LEVI.' S. S. SNOW.[110] {April 17, 1845 SSSe, JUBST 44.9}

'REMEMBER LOT'S WIFE.'

There words contain the most important caution ever given to mortals. They were to apply to God's people at an awfully critical time;—a time when religion would be at a low ebb,—when the world would rejoice and the Lord's people mourn and weep,—when the evil servants would say, 'My Lord delayeth his coming,' and should smite their fellow servants;—at a time when wickedness should abound and the love of many wax cold—when evil men and seducers should wax worse and worse: deceiving and being deceived;—and at a time when the many would mock, and the very few suffer and believe God,—and the world be barren of faith. {April 17, 1845 SSSe, JUBST 44.10}

These words ought to be adopted as the watch-word of the elect and hosts! They ought to be brought into mind every morning, and repeated the last thing in the evening. They should be used as a talisman in *every temptation*. They should be in every conversation and every salutation,—when we meet or part with friends we ought to exchange this watch word—REMEMBER LOT'S WIFE! {April 17, 1845 SSSe, JUBST 44.11}

But what of Lot's Wife? Why God has left her name and history as a monument, that others may learn, and fear, and shun her awful doom. Remember her punishment;—She looked back and became a pillar of salt,—she was immediately petrified into a statue,—an enduring monument of the temerity of *disobeying* God. Her history is soon told. She, with the rest, lingered at the start, but the men being merciful, laid hold upon their hands, and led them without the city. But she fell in *the rear*,—she looked back from behind her husband, and was destroyed; Gen. xix. 26. She lagged behind him in their flight—she slackened her pace—and was very likely quite in the rear, and from under the influence of her husband when she looked back. {April 17, 1845 SSSe, JUBST 44.12}

Let us then remember her. She saw plainly that the city had abandoned itself to sin; for it was only the night before her exit that their house had been mobbed—the guests demanded—and her husband threatened,—for which the mob had been blinded, so that they could not find the door. {April 17, 1845 SSSe, JUBST 44.13}

The angels had declared their intention to destroy the city, and the next morning hurried them out of it, and then exhorted them to flee for their lives and look not behind them. She had enough to convince her that the Lord would keep his promise. There was ample ground for faith under the circumstances,—yet she believed not. {April 17, 1845 SSSe, JUBST 44.14}

Her being behind the rest of the company was evidence of a failure of her faith. She next began to feel concerned for the friends she had left behind,—this concern increased as she thought of them. Now remember, however right and commendable under other circumstances to indulge in sympathy for friends, it must not be allowed after God has abandoned them to destruction,—then we must agree with Him; for the Judge of all the earth will do right, and we must submit to his decision, and trust him, else we must perish with them. Besides, if the Lord must wait until all our tardy friends find it convenient to start with us, He will never punish the wicked, and his justice will never be vindicated. {April 17, 1845 SSSe, JUBST 44.15}

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[110] Also published in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 155–157.

This woman had more feeling for the offending wicked of that devoted city, and her own children, than for the offended, grieved, and insulted God. Her duty was to be willing that God should destroy His enemies; but this she was unreconciled to. {April 17, 1845 SSSe, JUBST 44.16}

Our Savior saw that we should be tried with the same temptation,—hence the caution, '*Remember Lot's Wife*.' If like her you care more for your impenitent friends than for the honor of God, so like her, you must perish with them. {April 17, 1845 SSSe, JUBST 44.17}

Again, the Lord saw that the wicked would do wickedly—and that the nominal church would reject the Advent message; and so fall and become the 'Habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird;' Rev. xiv. 8, xviii. 2; and this before his second advent. And it was to be with them as it was with Sodom. Some, then, were to know that the day of the world's visitation was past, and would preach it; and others were to be opposed to such truth from the same motives that Lot's wife was: hence the warning. {April 17, 1845 SSSe, JUBST 44.18}

And also take notice. The same motives that would make you opposed to this truth would make you opposed to the Lord's com-

ing at all. This is a consequence you cannot avoid: if you are not willing the door should now be shut, you are not willing the Lord should now come. {April 17, 1845 SSSe, JUBST 44.19}

Again—so long as you maintain an opposition to this truth you cannot believe the Lord may come TO-DAY or any future day with such a state of heart. Finally, while you follow the example of this unfortunate and wicked woman,—you betray a want of love to God and faith in him; and anybody of any discernment can see you are not in the best condition to meet the Lord. Do, dear reader, *think*, repent, and fly for thy life. Remember, O! *remember* this warning from your Lord. M.[111] {April 17, 1845 SSSe, JUBST 45.1}

'THE SECRET CHAMBER.'[112]

We are charged with being among those who say, 'Behold! he is in the secret chambers.' Let us see whether this charge is just. {April 17, 1845 SSSe, JUBST 45.2}

The Tabernacle made by Moses, according to the pattern shewn him in the mount, was a *figure* of the *true Tabernacle*, which the Lord pitched, and not man: see Heb. viii. 1-5; ix. 8, 0. It was a *pattern* '*of things* IN THE HEAVENS;' Heb. ix. 23, 24. In that tabernacle there were two apartments—one 'called the Sanctuary,—the other, the *Sanctum Sanctorum*, or Holy of holies; Heb. ix. 2-8. No one, excepting the high priest, was permitted to enter the most holy place. {April 17, 1845 SSSe, JUBST 45.3}

Now we ask if the Holy of holies was not a more 'secret' place than the tabernacle of the congregation? And was not that place a type of the Heaven of heavens, to which Christ the great High Priest ascended, to appear in the presence of God for us? {April 17, 1845 SSSe, JUBST 45.4}

On the 10th day of the 7th month, (see Lev. xiv.) the high priest completed the atonement or reconciling, at his coming out of the most holy place, and went into the tabernacle of the congregation, when, laying aside the priestly garments, he left them there. {April 17, 1845 SSSe, JUBST 45.5}

So also, in the antitype, Jesus came out of the 'third heaven,' on the 10th day of the 7th month, and came to the 'TABERNACLE OF GOD, which is to be *with* men,' i.e., New Jerusalem, the capital

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[111] "M" is Barnet Matthias.

[112] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 157, 158.

of his kingdom. If this is saying 'he is in the secret chambers,' we plead guilty. But we leave it with God and his *true* people to judge, whether the tabernacle of the congregation, or the Holy of holies, be the '*secret chamber*.' S.[113] {April 17, 1845 SSSe, JUBST 45.6}

We publish this week, from the *Day Star*, an interesting and valuable letter from our respected Bro. Miller. The views which it contains, as will be seen, are the same in substance with our own. We rejoice in this, although our faith rests solely on the immutable Word of God. We rejoice that our dear brother, who was the instrument in the hand of God of bringing us from the darkness of infidelity to the blessed light of God's truth, believes so firmly that God will yet justify the preaching of '43 and the 7th month. Yes, yes! Bro. Miller, *the Lord God of Elijah will vindicate his own truth*. {April 17, 1845 SSSe, JUBST 45.7}

But our hearts have been made sad by reading in the last number of the *Advent Herald* a letter from Bro. M., which shows that he has been imposed upon by the misrepresentations and slanders of others, and has thus been induced, unwittingly, to unite with them in the unholy-work of smiting their fellow-servants. May God forgive him. S. {April 17, 1845 SSSe, JUBST 45.8}

"DISTRESS OF NATIONS WITH PERPLEXITY."

Ten fires by incendiary are said to have occurred in three days in Baltimore. Also, a destructive fire at Newark, N. J. Loss $20,000.[114] Also, a most calamitous fire at Pittsburg, by which it is estimated that one third of the city is laid in ruins. About 1100 buildings were destroyed, and about 6 or 8000 inhabitants left houseless. The Governor of Pennsylvania has issued a message, in which he says concerning the calamity: {April 17, 1845 SSSe, JUBST 45.9}

This visitation of Providence strikes from beneath us all self-dependence, and enforces the instruction from the Book of Life, that "other foundation can no man lay than that is laid, which is Jesus Christ," and the necessity of that faith which looks "for a city that hath foundations, whose builder and maker is God." {April 17, 1845 SSSe, JUBST 45.10}

SPIRITUALIZING.[115]

The great crisis has most evidently come: the 'perilous times' of the 'last days.' And dangers of every kind now beset our pathway. The seven thunders of Rev. x. are now shaking us in fragments. Every thing will be shaken that is not built upon the rock of God's immutable and eternal truth. But, blessed be God, those things which cannot be shaken will remain. Although the enemy is now coming in *like a flood*, the Spirit of the Lord is raising a Standard against him. {April 17, 1845 SSSe, JUBST 45.11}

Among the many errors that are afloat and sweeping the un-teachable and unstable to perdition, is one which, like 'a fiery flying serpent,' is coiling itself around some who have been walking with us, and *stinging them to death*. We mean the monstrous sentiment that the coming of Jesus, our glorious King, is spiritual or mystical. This is the legitimate fruit of that false and delusive doctrine, that 'the great city, New Jerusalem' is but a figure of the church triumphant. Here is where the 'damnable heresy' originates: and consistency requires that after taking that absurd and anti-scriptural view, we stop not, till we land in blind mysticism—yea further—in blank atheism.

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[113] S. S. Snow.
[114] The original has "a a destructive" instead of "a destructive."
[115] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 158, 159, and in *The Day-Star*, 29 April, p. 48, https://documents.adventistarchives.org/AdvRelated/WMC/WMC18450429-V05-12.pdf. PROOF

For the same kind of reasoning which would prove the New Jerusalem a figure would likewise prove the New Earth a figure. Not only so: but heaven, angels, Christ, and God must be but mere figures also. And what is this but atheism? {April 17, 1845 SSSe, JUBST 45.12}

But beloved, the Word of God declares that 'He hath prepared for us A CITY,' and we do well to believe it. And oh! let us not give those blessed angels the lie who said, 'Ye men of Galilee, why stand ye gazing up into heaven? this SAME JESUS which is taken up from you into heaven, shall *so come* in LIKE MANNER as ye have seen him go into heaven.' S.[116] {April 17, 1845 SSSe, JUBST 45.13}

Our meetings at Crosby street are well attended by those who are truly waiting for the King, and the Lord is pouring upon us plenteous showers of the 'latter rain.' A goodly number of the brethren in Brooklyn also are with us in the truth. So also in Newark. Praise the Lord. {April 17, 1845 SSSe, JUBST 45.14}

Dear Bro. Snow:—The Lord is still with us, and feeds us daily with the true manna. We see the pillar and the cloud leading, and we cannot fear. Our little remnant is a happy company, we love each other, and rejoice in the immediate prospect of seeing Jesus. Trials, buffetings, and revilings, abide with us, but they are fast losing their power to afflict or distract. Our King is coming, and will speedily relieve; we are expecting him this month, having this confidence, we rejoice with exceeding joy. We would lay aside every weight, for it is now, *life, life, eternal life*,—all else is ashes. We have no desire, or time to grudge against one another, or to smite our erring brethren, or to *answer again*,—if this must be done, we would be found among the smitten.[117] We leave those who despitefully entreat us, upon the altar of God, knowing that if they sin not "wilfully," he will provide a way for their escape. Submission to the will of the Master, when he rose up and shut the door, does not fill our hearts with bitterness, and denunciation, towards any. We hear a voice saying, "What is that to thee, *follow thou me*," and in this last conflict with the powers of darkness, we only feel careful to heed and obey that voice. {April 17, 1845 SSSe, JUBST 45.15}

Bro. S. Smith of N. H., has been with us a few days.[118] He is still the same devoted, fearless lover of God and his Truth as he was in the 7th month, when he was so wonderfully used by the Lord in this place. {April 17, 1845 SSSe, JUBST 45.16}

Bro. Bellows of your city was here last Sabbath, also on Monday evening, and we were much strengthened and comforted by his faithful testimony.[119] May the Lord still keep us, and all the precious ones, who love his appearing. C. S. M.[120] {April 17, 1845 SSSe, JUBST 45.17}

WASHING FEET NOT AN ORDINANCE.

All Scripture is profitable, if we will be profited by it; but it is very unprofitable if we wrest it, i.e., make it imply something which is not intended. Among the many instances of unprofitableness, washing of feet may be numbered for one, as it is now considered by some of our brethren as one of

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[116] S. S. Snow.
[117] The original has "amond" instead of "among."
[118] "Bro. S. Smith" is Stephen Smith (1806–1889), of Lempster, New Hampshire.
[119] Joseph Knight Bellows (1806–1869), of New York, is mentioned as praying for a woman who was healed, in *Vincent's Semi-Annual United States Register*, Feb. 1860, p. 96, at https://archive.org/details/vincentssemiann00unkngoog; see also his sermons, "Behold, Elijah is Here," "The Church is Babylon," and "The Shut Door," recorded in https://adventistdigitallibrary.org/adl-424773/book-judgment-delivered-israel-elijah-messenger-everlasting-covenant. By "Sabbath," she means Sunday.
[120] Clorinda Strong Minor.

the ordinances of the Gospel. The only question then is,—Is it an ordinance? The proof will depend principally upon the circumstances of what we call the administration; for I suppose none will deny the necessity of an administration. In the case of Jesus and the twelve, our Lord himself administered; which is, I believe, the only instance recorded in which a man officiated; and only two other instances are mentioned in the New Testament, I believe, and in each case women are named as the administrators. Now I suppose no one will contend that women are the authorized or proper persons to administer an ordinance,—and yet Paul, 1 Tim. v. 10, requires that certain women should have performed that office. But does Paul class it with, or among the ordinances? No; he classes it among the duties of obedience and hospitality in the performance of every good work. Is there not then a plain difference between a Christian's duty and a church ordinance? Most certainly there is. Lodging strangers and relieving the afflicted are duties, but they are not ordinances; yet our Savior makes them appear prominent in the judgment,—"I was a stranger and ye took me in; naked and ye clothed me," &c., Matt. xxv. 35, 36. O brethren be careful how you set up a *test* of Christian character. We all need great humility; our trials are not yet ended. "Let him that thinketh he standeth take heed lest he fall,"—cling fast to the Word. Let the Spirit of Christ dwell in us richly, for it is that spirit which shall change (quicken) our mortal bodies, making them like his glorious body. That glory will soon appear. Praise the Lord. Life! Life! Everlasting life!

J. CROFFUT.[121]

New York, April 16. {April 17, 1845 SSSe, JUBST 46.1}

LETTER FROM BRO. T. W. HASKINS.

Dear Bro. Snow:—In these last trying days it is to me and *all* the struggling pilgrims in this unfriendly world, peculiarly interesting and pleasant now and then to meet face to face; and next to that is to hear by letter from one another, and rejoice or weep as the case may be with us; and for such as we have been fed by, with a portion of the *Word* as "meat in due season," in days past, we feel an interest which cannot be fully expressed, and *cannot* be understood but by those who feel it. And so have many of the *flock* felt, and looked with anxiety to know and hear from Bro. Snow; and in proportion as we have felt, have our hearts now been gladdened by the reception of your letters in the *Hope of Israel*, and now by the little messenger you have sent forth; yea, our hearts feel to praise God that you are still among those whom we believe are pronounced *blessed* by our Lord, giving "meat in due season," (Matt. xxiv.,) and our prayer is that you may so continue to do until he who *is to come will come*, and find you thus doing, and then receive at his hands the promised reward. {April 17, 1845 SSSe, JUBST 46.2}

And to Bro. M. associated with you, we say God speed; and above all we praise God that he has and does sustain and enable you, by over-ruling and checking our great enemy, to print and send forth the little messenger with words of light and comfort, to prepare God's children for the sounding of the *gathering* trump, which will soon be heard,—yea, as certainly as the trump of alarm was sounded on the 10th day of the 7th month, in the 49th year, to proclaim the year of release.[122] And as to that, I am as firm in faith as that our Bible is a revelation from God; and that that cry was of Him, and a fulfillment of the words of our blessed Jesus, (Matt. xxv.) who told us before that there would be a cry made at *midnight*. {April 17, 1845 SSSe, JUBST 46.3}

And thus, too, the words of St. Paul, 2 Thess. vi., are understood by the "brethren," and they *know perfectly* that the day so cometh as a thief, and that when they say peace and safety—and oh how plainly is this literally fulfilled—them cometh sudden destruction. But "ye, brethren, are *not*

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[121] The original has "J. Croffuit" instead of "J. Croffut," which is Dr. Jonathan Croffut (1796–1869).

[122] "Bro. M" is Barnet Matthias (1797–1873).

in darkness, but are *all* the children of light." Yes, verily, it is light, and grows lighter and brighter as the day approaches. Glory be to God, our present light throws *more* on the *past*, and looks more clear and certain on the future than any past experience. {April 17, 1845 SSSe, JUBST 46.4}

Well, I will not write a long letter, for we have but little to do but comfort one another, and but *very little* more time to do it in. I will only threw in my mite and say, be of good cheer, and hold on and hold out to the end, and you will soon be gathered with all the faithful that have gone down to the grave in faith of the blessed hope, and looking for the glorious appearing of our great God and Savior Jesus Christ. {April 17, 1845 SSSe, JUBST 46.5}

Our little band, of which you know something, praise be to God, stand, as a band, almost all united in the present truth, having come out and stood on the Word, have followed on, looking and going *forward*, and not back, since we passed the *certain* chronological *beacon*, the cry, given at midnight. {April 17, 1845 SSSe, JUBST 46.6}

Yours in love and blessed and cheering hope of meeting at the Supper of the Lamb, to fulfil the Passover, as promised by our Lord, in the kingdom of God, *next moon*.
Roxbury, Mass., March 28. THOS. W. HASKINS.[123] {April 17, 1845 SSSe, JUBST 46.7}

LETTER FROM J. S. BUSSELL.

Dear Bro. Snow:—Yesterday I received a small number of *The Jubilee Standard*, and it rejoices my heart that you are fearlessly proclaiming the present truths from God's Word, now, when it seems as though the saints were famishing for the bread of life; and while many of the teachers would lead the little flock back, we need just such food; praise the Lord for meat in due season. {April 17, 1845 SSSe, JUBST 46.8}

There are a few in this place who love the truth, and will not be induced by the vain philosophy of man's reasoning to give up the sure standing of God's Word, backed up as it is by past experience, for the sandy foundations of human sympathy or wisdom. I have never doubted but what God was in the preaching of '43, and that the Holy Ghost dictated the midnight cry. I as fully believe it as that there is a Holy Ghost. Then, certainly our true standing is plain, and the saints will soon enjoy their rest. {April 17, 1845 SSSe, JUBST 46.9}

That our work for the world and nominal church ceased about the 1st of the 7th month, I have not the shadow of a doubt. I well remember my last effectual lecture about that time. I was in Youngstown, N. Y., (and if ever I had the sealing witness of God's Spirit and power, it was then,) and as I arose to address the congregation, with as much of the power of the Holy Ghost as I could stand under, the inward voice spake in tones to me too plain to be misunderstood,—that I was doing my last work for a perishing world; and so I told the people. Dear brother what means that deep and universal experience of the seventh month? Surely it is of the Lord, and, blessed be his name, he will soon vindicate his truth and people. {April 17, 1845 SSSe, JUBST 46.10}

I have unwaveringly believed, and talked to the people as I have had opportunity, since the 7th month passed, that the fullness of the Gentiles had come in, and that we, as Advent Lecturers, had nothing more to do for the world and church. Bro. Turner's exposition of the parables has thrown much light upon the subject, for which I thank the Lord.[124] {April 17, 1845 SSSe, JUBST 46.11}

Our brother E. Hale, Jr., occupies nearly the same position. He has no sympathy with those that are striving to have us go back to re-arouse the church and world. I have many good seasons

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[123] Thomas Waldo Haskins (1801–c. 1880), of Roxbury, MA; see 2SG 67, 68; incarcerated for "spiritual wifism" with Rebeca Love Eaton in 1849; the affair began in Roxbury, MA; they married July 15, 1851.
[124] Joseph Turner.

in conversing with him upon the glorious truths belonging to the kingdom. He often speaks of you; how it would rejoice our hearts to see you in the flesh, but we feel as to this, "the will of the Lord be done." He is almost surprised that you have not sent him any of the *Standard*, and I have learnt this evening, from a correct source, that you have, and that some of the scorners of our blessed hope took them from the office without his knowledge, and opened them, and wrote upon them and sent them back, without hinting to him that there had been any sent to him. Thus you see the wicked continue to do wickedly.[1251] But praise God, I feel that their triumph will be short. The *Passover* will not *pass* and leave the dear saints in longer suspense. The *time of trouble*, spoken of in Dan. xii. 1., it seems, (see foreign news in *Standard* No. 2,) has already begun,

"and at that time thy people shall be delivered." Praise God all ye his *saints*. Yours in hope of a blissful immortality,

Haverhill, April 8. JOHN S. BUSSELL.[126] {April 17, 1845 SSSe, JUBST 46.12}

LETTER FROM BRO R. CUTTER.

Dear Bro Snow:—The coming of our blessed King and Saviour, and the truth respecting it, is food to my hungry soul, and is truly meat in due season. I do believe with all my soul, the way he has led us is just right, glory to his name, because it has truly humbled us, and exalted his great and Holy name. And it rejoices my soul to think that, our Passover will come on the 14th day of the 1st month Glory! Glory! I never could be satisfied when the Jewish year began and ended; but praise his name to me the blessed light now shines. Without a doubt to my mind, God set his broad seal to the truth that, on the 10th day of the 7th month, the Bridegroom *came*. Your brother in the Lord, looking, and crying, Come Lord Jesus, come quickly. {April 17, 1845 SSSe, JUBST 47.1}

Newburyport, Mass., April 4. RICHARD CUTTER.[127] {April 17, 1845 SSSe, JUBST 47.2}

[COMMUNICATED.] {April 17, 1845 SSSe, JUBST 47.3}

As the vapors are drawn up by the rays of the sun and formed into clouds, and from thence return in gentle showers upon the earth—watering and refreshing drooping nature: so the prayers of God's people, coming up like holy incense to the Sun of Righteousness, and being presented by Him to the Father, are returned in showers of rich blessings upon the heads of his people. {April 17, 1845 SSSe, JUBST 47.4}

Moreover, as the rain waters and brings forth the seed that lies dormant in the bosom of the earth, causing it to come forth in all its beauty: so also will the rain of grace, that will fall at the revelation of Jesus Christ, (1 Pet. i. 13,) raise the sleeping saints and bring them forth to everlasting life. O, then, let us pray, Thy kingdom come, thy will be done on earth as it is done in heaven. {April 17, 1845 SSSe, JUBST 47.5}

EXTRACT FROM THE JOURNAL OF A VOYAGE
TOWARDS THE HOLY CITY—NEW JERUSALEM.

. . . . We had been cruising about on the coast for some months, touching first at one point and then at another, in obedience to the written orders of our Captain; and had expected, long before, to have been ordered into port. And some of us were beginning to be very impatient, and even

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[125] It is even so. The papers were sent, and returned. A letter was also sent. Will our dear Bro. H. write? S.
[126] John S. Bussell (??), of Haverhill, MA.
[127] Richard Cutter (1817–1899), of Newburyport, MA.

doubting whether we had our true latitude and longitude. Under these circumstances many were for returning whence they came—"*to the churches*," thinking that would be much better than to be tossed about on the stormy seas, "*enduring the trials and troubles that came upon us*." In short there was much murmuring and complaining among the crew of our good ship, and some of them did indeed desert at the first opportunity, and went no more with us. {April 17, 1845 SSSe, JUBST 47.6}

It was at this juncture that an old seaman, by the name of PAUL, stepped forward and addressed the crew; (*he being dead yet speaketh*.) In the first place he called our attention to the case of a crew who were guilty of mutiny just as they were about to enter the harbor; 1 Cor. x. 1-12; Num. xiv.; (*please read and compare*,) for which act they not only lost their wages but their lives also. This, he remarked, was an example for us, and warned us not to do as they had done, lest we perished in the same way. He then remarked that we should receive our reward on condition that we continued faithful to the end of the voyage; Heb. iii. 14. And after calling our minds back to some of the storms through which we had passed, and putting us in mind that there was a great reward laid up for us at our destined port; (Heb. x. 32-34,) he advised us not to cast away our confidence, but now, having obeyed the orders of our Captain and done his will, that we might receive the promised reward, assuring us that it would be but *a little while* before the pilot would come and take us into port. Furthermore, he assured us, from the mouth of the Captain, that "if any man draw back his soul should have no pleasure in him," (Heb. x. 35-36.) Well, this all appeared quite reasonable, and we agreed to take his advice. "Nevertheless," said he, "Where unto we have already attained, let us walk by the same rule, let us mind the same things," (Phil. iii. 16). {April 17, 1845 SSSe, JUBST 47.7}

By this we understood he meant that we should let go an anchor and hold the ground that we had, by much beating and toiling, succeeded in gaining. Accordingly we let go an anchor and brought the ship's head to the wind. [The Christian flying to Jesus as his strong hold; Heb. vi. 18, 19.] {April 17, 1845 SSSe, JUBST 47.8}

And now all things being put to rights, some of the crew seemed to think that we might go below and take our rest. But orders came from our Captain that we should keep a *sharp look out*, lest, after all our toil, we should at last meet with shipwreck. This order we soon found was needful; for, on going to examine our cable, *Faith*, we found that, owing to the roughness of the sea, it had begun to *chafe off*. Thus we found that, although we did not experience so many storms and tempests [opposition and persecution] now, as we did while on our passage here, yet we were in full as much danger from the great number of swift and treacherous under-currents [conflicting views and opinions] with which we were surrounded. And therefore this was no time to sleep as did others, but rather that we should keep a more vigilant watch than ever. Accordingly we determined to serve our Cable often, [watch and pray,] and keep a sharp look-out for the *Pilot*, that we might be ready to receive him on board at any moment. {April 17, 1845 SSSe, JUBST 47.9}

But there were others that pursued quite a different course. One poor fellow, notwithstanding he was faithfully warned of the danger of such a course, let his whole crew go below and turn in, where they were soon lulled fast asleep by the syren song of "peace and safety," little thinking that sudden destruction awaited them. ["For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape;" I Thess. v. 3.] But alas! in a little while, their cable of *Faith*, not being served with prayer, chaffed off, and they drifted away into the stream of *worldly mindedness* that runs into the Whirlpool of Perdition. ["But if *any man* draw back my soul shall have no pleasure in him. But we are not of those who *draw back unto* perdition but of those who believe unto the saving of the soul; Heb x. 35, 39.] We watched them for a long time, and saw them as they entered upon the first verge of

the fearful circle. At first they moved around so slowly that their progress was almost imperceptible. But by degrees, as they were drawn nearer the vortex, they began to move swifter and swifter, until at length they became fully awake to all the horrors of their awful situation;—but alas! it was too late; [For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost; and have tasted the good word of God, *and the powers of the world to come*; if they shall fall away to renew them again unto repentance; seeing they *crucify* to themselves *the Son of God afresh* and put him to an *open shame*; Heb. vi. 4.6. For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries; Heb. x. 26, 27; 2 Peter ii. 20-22.] But at this crisis the voice of our Captain called our attention *to ourselves*, saying to us "Let him that thinketh he standeth take heed lest he fall." {April 17, 1845 SSSe, JUBST 47.10}

P.S. We are still lying at anchor, anxiously looking for the pilot to come and take us into our fair haven of rest. Our hearts are filled with joy and gladness, believing that he is *even now* on his way, and that soon, yea *very soon*, "He that shall come *will come and* will not tarry." Even so come Lord Jesus.

Your brother in Christ, J. LENFEST. {April 17, 1845 SSSe, JUBST 47.11}

"JOT OR TITTLE."

The jot or yod is the smallest letter of the Hebrew alphabet, marked thus (?) The tittle is a small point, or part of a letter. The expression of Christ in Matt. v. 18, is the strongest which could be used. The heavens and earth which are seen, are temporal. They will pass away. But the law, as recorded in the Old Testament, is more sacred and imperishable. Not the smallest letter or the smallest point in it shall fail of a complete fulfillment. {April 17, 1845 SSSe, JUBST 47.12}

If we had not been waiting and looking, with Simeon and Anna, we could never have known how Christ was going to fulfill the law respecting the Passover and other types: but his Word now shows it to us. In those types, the *appointed time* was not a *mere* jot or tittle. It was an important part of their substance. Now, unlikely though it was considered, when Christ entered Jerusalem, in the midst of a great multitude shouting Hosanna, and when the priests themselves, though resolved on his death, dared not even *attempt* to have him killed on the feast day, yet God overruled their malice, the treachery of Judas, the weakness and fears of Pilate, and the fickleness of the people, that, when THE HOUR was come, he was bleeding and dying on the cross. {April 17, 1845 SSSe, JUBST 48.1}

Will God be less exact in fulfilling the most important type in the whole law?—the great type which we know (on the authority of Paul's epistle to the Hebrews) foreshows his second coming to the salvation of his people? O bid unbelief begone, and rest on God's World.—*Midnight Cry*. *Oct*. 19, 1844.

From the Hope of Israel. {April 17, 1845 SSSe, JUBST 48.2}

SMITING.

What an unkind "*word*" that is occupying *only* one page in the *Morning Watch* of April 3, with its smiting accompaniments. It is addressed to the *Advent Brethren*. We feel grieved that the blow marked 1st, should be aimed at C. S. M., which initial every one will admit stand for the

personification of Cling to the Seventh Month.[128] We love sister C. S. M., very dearly, and now that she is smitten, we feel that we are smitten on the one cheek, so in accordance with Gospel principles, we cheerfully turn the other also, by testifying, that judging from her precious letters to us, she is full of faith and the Holy Ghost, and we doubt not God was with her in the "seventh month revival," as the *Watch* calls it. {April 17, 1845 SSSe, JUBST 48.3}

We quote the following from the 'word' referred to: 'The recent movement, relating to the coming of the Bridegroom, and the shutting of the door of salvation, consequent on the cry of the seventh month, we believe to be an error, For this belief, we have given our reasons, in full, in former numbers of this paper. We also regard it as a duty, which we owe to God, and the dear brethren scattered abroad, to warn them against it, as an error, fraught with the most serious and disastrous consequences. Its creed, or position, as given by authority, violates every principle of the Gospel, of the ever blessed God. Read it, 'a wicked, world, and a corrupt, apostate, world-loving church, no longer share our sympathies, our labors, or our prayers.' Does infidelity teach any thing as horrible as this? Do not infidels teach us to be *humane*? Do they shut out from their sympathies, the suffering and unfortunate? Yet such is the position that some brethren have assumed! Bro. Snow published it to the world; and the Editors of the *Hope of Israel*, uniting in the same sentiment re-published it, thereby endorsing its doctrine.'[129] {April 17, 1845 SSSe, JUBST 48.4}

The question is asked, 'does infidelity teach any thing as horrible as this?' i.e. the passage quoted from Bro. Snow's paper. Those who do not sympathize with, labor, and pray for the wicked world, and the apostate world-loving church, are then *worse* than infidels? But let it be remembered that this assertion would include Jesus; for there is a time when He says to the Father, Jo. vii., "I pray *not* for the world, but for those whom Thou hast given me *out of the world*;" the churches are not included in this prayer, unless they are given him out of the world, all unspotted from the world. It is evident that this prayer was prophetically uttered by Jesus, and has its application when the mystery of God [Gospel dispensation,] is finished, when the door is shut, when the covenant with all the people is broken, and the dispensation of the fullness of times is come, when all that are in Christ, both in heaven and earth are to be gathered in *one*. The burden of this prayer is, that they [God's people;] may all be *one*; they never can be one till they are *gathered* together *in one*, and united; accordingly we find in this prayer that Jesus prays, 'Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.' Is not this the prayer of Jesus when his foes are become his footstool? when they are given him to break with a rod of iron, and dash in pieces like a potter's vessel? Ps. ii. 9. At this time the corresponding prayer of God's people is. 'Come Lord Jesus, come quickly,' and rather than have oneness of petition, that misnomer, the *Morning Watch*, thinks the *humane* faith of the infidel preferable! {April 17, 1845 SSSe, JUBST 48.5}

The period must come, the *Watch* will admit, when according to the parable of the Importunate Widow, (as well as the passages quoted above,) the prayer of God's people will be, 'avenge me of my adversaries;' if the faith that inspires this petition is more to be dreaded than 'infidelity,' the *sleeping sentinel* referred to, would surely put the *time* when this faith will be exercised, out of the way in future as far as possible; accordingly, it is beginning to say in its heart, 'my Lord delayeth his coming,' and hence the smiting of which we were speaking. {April 17, 1845 SSSe, JUBST 48.6}

The *Morning Watch* having backslidden the other side of midnight when *there was* a cry made, we would suggest the propriety of calling it the *Evening Twilight*, so that no one may mistake where it is, and occasion so much labor of defining the *true position*. {April 17, 1845 SSSe, JUBST 48.7}

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[128] Clorinda Strong Minor.

[129] Also published in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 126, 127.

To quote again from the *Watch*, 'we believe nothing occurred, in the recent movement, that has brought us to a *final close* of the present dispensation,—nothing to justify such monstrous conclusions. We have every evidence that the door of salvation is open Wide. Why will not our brethren believe us when we testify? Have we not been men of truth? Did we ever deceive you? Is it rational to suppose that we would at attempt it, on a subject so awful as this? No! But you think we are deceived in this matter Well, then we *always* were. {April 17, 1845 SSSe, JUBST 48.8}

The fearful, and awful responsibility of the position, taken by our brethren, may well cause angels to tremble, who rejoice over repenting sinners.'[130] {April 17, 1845 SSSe, JUBST 48.9}

The drift of this is, 'all things remain as they were,' of course as certain events must take place (receiving of the kingdom, &c.) before Jesus comes in the glory of his Father, and sits upon the throne of his glory, he cannot be very near; according to this it will doubtless take 'the range of a few years' or more, for him to come. {April 17, 1845 SSSe, JUBST 48.10}

But we forbear. We cannot in this case, covert our brother from the error of his ways, we can only worn the little flock of *danger* by example; if the light that is in them become darkness, how great will be that darkness! {April 17, 1845 SSSe, JUBST 48.11}

We have escaped to the mountain, where we are scattered, and *smitten*; and it is our only place of safety. We will not go back to the plain, but here we will patiently wait until our King shall come and deliver us. {April 17, 1845 SSSe, JUBST 48.12}

Let it be borne in mind that we have no means of supporting the *Standard* except what we receive from our friends. We have been sustained thus far, chiefly by donations. We wish to continue in the good work a few days longer, till our glorious King comes. Let us do our work faithfully, and without delay. {April 17, 1845 SSSe, JUBST 48.13}

Brethren and sisters, send you orders and funds at once—*what we do must be done* quickly. {April 17, 1845 SSSe, JUBST 48.14}

Our friends in this city and Brooklyn can obtain the *Standard* at the following places: {April 17, 1845 SSSe, JUBST 48.15}

Bro. Gordon, 336½ Bleecker street.
Bro. Riker, 131 Division street.[131]
And at the place of meeting.
Brooklyn.—Bro. Mortimer, 88 Fulton street. {April 17, 1845 SSSe, JUBST 48.16}

RECEIPTS.

G S Miles, Albany, $2,00; D C Tourtelot, Gloucester, $3; Z Baker,[132] New Bedford, $2; L Hersey,[133] Boston, $2; Ali Andrews, Bridgeport, $1,25; C Main, South Boston, $2; C Cavis, New Hampton, $1; W Briggs, Troy, $6; J Douglas, Bellville, 50cts; J Weston, New Ipswich, $1; G W Cherry, Marysville, $1; S Brackett, Smith, $1; B Camp, Newark, 75cts; J Bates,[134] Fair Haven,

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[130] Also published in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 137, 138.
[131] Abraham Riker, of New York.
[132] Dr. Zarah Baker.
[133] Lewis G. Hersey.
[134] For Joseph Bates (1792–1872), see https://www.findagrave.com/memorial/42355160/joseph-bates; 1EGWLM 789; EGWEnc 305; 10SDAC 170; RH, 16 Apr 1872, p. 140; 2SG 82, 83, 92, 93, 97-101, 104, 116; https://encyclopedia.adventist.org/article?id=88Y2 (Douglas Morgan); *Joseph Bates: The Real Founder of Seventh-day Adventism* (George Knight)

$5; D B Gibbs,[135] West Becket, $1; C S M,[136] Philadelphia, $5: F B Hahn,[137] Canadaigua, $1; W Shapley, Portsmouth, $1; A Wenham, T Callow, Cleveland, $1; P Livingston, Oberlin, $1; J B Cook,[138] Warren, O., $2. {April 17, 1845 SSSe, JUBST 48.17}

[135] Desmond B. Gibbs (c. 1802–c. 1870).
[136] Clorinda Strong Minor.
[137] Franklin Van Buskirk Hahn (1809–1866).
[138] For John Ball Cook (1803–1888), see https://encyclopedia.adventist.org/article?id=A95W (Michael W. Campbell); 10SDAC 409.

- *The Jubilee Standard*, vol. 1, no. 7, April 24, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {April 24, 1845 SSSe, JUBST 49.1}

Vol. I.] NEW YORK CITY, THURSDAY, April 24, 1845. [No. 7 {April 24, 1845 SSSe, JUBST 49.2}
THE JUBILEE STANDARD,
PUBLISHED EVERY THURSDAY AFTERNOON, {April 24, 1845 SSSe, JUBST 49.3}
BY S. S. SNOW AND B. MATTHIAS, EDITORS. {April 24, 1845 SSSe, JUBST 49.4}
131 DIVISION STREET, N.Y. {April 24, 1845 SSSe, JUBST 49.5}
TERMS:—Two dollars per hundred or three cents per copy. {April 24, 1845 SSSe, JUBST 49.6}
All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. MATTHIAS, N. Y. City. {April 24, 1845 SSSe, JUBST 49.7}
Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {April 24, 1845 SSSe, JUBST 49.8}

'COME CONFESS,' OR 'WON'T YOU GIVE IT UP?'

Time,—*Hour of Temptation*. Character,—*Tempter and Adventist.* {April 24, 1845 SSSe, JUBST 49.9}

TEMPTER.
'To be sure, you ought to "confess," you know,
Make a bow to the world—a bow very low,
And thus for your errors just penitence show;
Since the "days" you'll allow "are prolong'd."
"L'amende honorable" you owe to all men,
For the "vision made plain" a great torment hath been;
Your frank full confession, will comfort them, then
They'll forget they have ever been wronged.' {April 24, 1845 SSSe, JUBST 49.10}

'so down on thy knees, poor Millerite, down!
Beg pardon of men that they may not frown—
That they may applaud thee, and bring thee renown,
For sure "every vision" now faileth!
And now I will give thee a form to confess,
Say thou wert "deluded" no more and no less,
So thou wilt relieve the burdened distress
That now in thy kingdom prevaileth. {April 24, 1845 SSSe, JUBST 49.11}

'You've hurt the world's feelings, (quite tender, 'tis plain,)
Now heal all the wounds, and remove all the pain,
And make the faint-hearted all quite well again
By proclaiming you *foolish* have been:

Come, leave the "flat-rock," as many have done,
And thus from the *world* have *confidence* won,
Since prudent and wise they now have begun,
Once more to reason like men.' {April 24, 1845 SSSe, JUBST 49.12}

ADVENTIST.

'We are not ashamed, the truth we've proclaim'd;
To the world we have nought to confess;
It is our delight, we have fought a good fight
For this the Lord Jesus we bless. {April 24, 1845 SSSe, JUBST 49.13}

And as for the road, we've fearlessly trod
We cannot be coaxed to retrace,
But *this* we "confess," that onward we'll press
Till we see the end of the race. {April 24, 1845 SSSe, JUBST 49.14}

No effort we'll slack, we will not "come back!"
Perdition lies temptingly there,
We're seeking a crown—not earthly renown,
Nor fear-of-men, which is a snare. {April 24, 1845 SSSe, JUBST 49.15}

Right onward we'll go, in spite of the foe,
For Zion's King reigneth on high,
Jerusalem bright, is beaming in light,
And soon will descend from the sky. {April 24, 1845 SSSe, JUBST 49.16}

We long to be there, Christ's kingdom to share,
We long for the kingdom to come,
Our Lord we shall see, we then shall be free
At rest in our own happy home. {April 24, 1845 SSSe, JUBST 49.17}

Bright angels of love! Oh come from above,
And bear us away to the sky,
"King Jesus is near, ye've nothing to fear!"
The angels all seem to reply!'
Portland, Me., April 5 E. C. C.[139] {April 24, 1845 SSSe, JUBST 49.18}

From the Hope of Israel

THE TWO EXTREMES.

There are but few, if any, among us at the present time, but admit, that the past few years of this world's experience has been in the highest degree interesting, in matters with which we find the Word of God most closely connected. The Bible has in these last days, shed forth a most glorious and searching truth. *The time when* the Lord of life and glory is about to return to this

[139] Emily Catherine Pearson, née Clemons.

earth, to revive the dead, change the living, cleanse his sanctuary, purify the earth, and fit it for the abode of his saints forever. {April 24, 1845 SSSe, JUBST 49.19}

Now it would appear indeed strange to all those who have had the least experience in matters of this kind, if, in propagating a doctrine which embodies the entire chain of prophecy, there should not have been, now and then, a needless prop set up to make more sure, what God had most firmly established, without such extra effort on our part. This is 'an infirmity' to which we are all subject, and we would just say to those who are so forward in accusing us of sins of this kind, 'let him who is without sin among you, (in this respect) cast the first stone.' We find by looking over the past, that notwithstanding the ardent desire of the people of God, to receive the pure Word, 'the truth, and nothing but the truth,' some little errors, unnoticed at the time, crept in, but not of such a character as to destroy, or make void the truth for the time being, but such as after experience alone has detected. {April 24, 1845 SSSe, JUBST 49.20}

And we can plainly see that God, in the order of his Providence, has been careful to expose such errors, in season to save the truth. The difficulty after all, is found in separating such errors from the truth, in a manner not to destroy or abate the power of the latter. To accomplish this work, it is needful for us to have on the one hand, humility enough to confess, as well as expose the errors into which we may have fallen, and on the other, a great deal of Christian firmness, to hold fast and maintain what *is truth;* for the devil is as well pleased with an individual who throws away the truth, with his errors, as he is with one who holds fast errors enough to spoil all the truth. Now it seems to me that we as Adventists, occupy a position where there is danger of running into one of these two extremes. {April 24, 1845 SSSe, JUBST 49.21}

This great truth, like a net, has been let down into the sea, and enclosed a multitude of fishes. As it has been drawn ashore, quite a number have gone out. Some have made errors in their own minds, where the Word of God has made none—such as the passing of those points of time, where we had reason to expect, and that too, from the Word of God, our Lord would come; while at the same time, the Word of God unfolded the matter, making it plain that the vision was to tarry beyond the expected time, to try our faith. Others have imbibed erroneous notions, which they have loved better than the plain truth, and by so doing have pushed themselves out. Another class have found some few mistakes, and without stopping to find out whether they affected the main theory or not, have cried out, 'if you were mistaken in these points, it proves conclusively to our minds you are in *all,'* so they have gone. But, notwithstanding all this, the net has come ashore with quite a number still therein. {April 24, 1845 SSSe, JUBST 49.22}

Now the 'sorting' has begun in earnest. Here is a close examination of the net, [truth] and its entire contents, [those connected with this truth.] Now the first thing to be done is to search closely for the sure word of God, in this matter. And if we find from our experience, or any other source, that we have

errors of any kind, it becomes us to exchange them for truth immediately, and have our faith stand not in the wisdom, sympathies, or power of men, which always bring confusion, darkness, and death; but in the wisdom, sympathies, and power of God, which always feed on living truth,—the fruits of which are perfect union, light, and life. It also begets within us an ardent desire to hear the Word of God so explained and defended, that it shall become what God has intended it should be, a 'terror to the powers of darkness, and a praise to those who walk in the light.' {April 24, 1845 SSSe, JUBST 50.1}

God's Word has not lost its force in the least, it is *now* as it *ever has been*, a sharp reprover of all those who on the one hand, draw back, throwing away the force of truth, because of errors

which may have been connected with it, and of those on the other hand who press *the Scriptures from their true import and meaning to produce ordinances*, the observance of which bring a reproach upon the cause of God. Now it seems to me, the truth lies between the two extremes, and that a wilfulness to press on in either of the two, will 'drown men in perdition.' But God will let the true light shine, and none can hinder, and every honest seeker after truth, will assuredly find it, as there is a God in heaven. May God pour upon us a spirit of prayer and supplication, for light and wisdom, to guide us safely through this 'hour of temptation' and trial, to the coming of our Lord and King. W. H. E.[140]

Portland, April 9, 1845.

From the Day Star. {April 24, 1845 SSSe, JUBST 50.2}

A WORD TO THE ADVENT BRETHREN.

The above is the heading of an article in the *Morning Watch* of April 3d, and signed J. V. Himes, in which he says: {April 24, 1845 SSSe, JUBST 50.3}

'We here beg leave, in all kindness, to say to our brethren, that there is danger of being too hasty in our movements, relating to the cause of God. We need patience; and if we differ, let us be kind, and forbearing, and grudge not one against another, for, "the Judge standeth before the door." But, at the same time, in all faithfulness to God, we are obliged to dissent from some movements, and sentiments, that have been advocated, of late, among us. {April 24, 1845 SSSe, JUBST 50.4}

1st. The movement of Dr Gorgas; in which he pretended to be *inspired*, to give the *precise hour* of the Lord's Advent; and also, to direct the Advent congregation to go out of the cities at that time, or, in case of a refusal to do so, that they would *perish!* We were shocked with it at the time, and are so still. Such pretensions, we regard but little short of blasphemy. Yet, in some places, many embraced his views, and carried it out, in all its extravagance. Among these, our respected sister C. S. M., a former writer in this paper, was one of the most active![141] And, when she *knew* that it was an *imposition*, by the failure of *all* he had said, through his pretended *inspiration*, instead of acknowledging it, and condemning the whole matter, as a humble Christian should, she sent us a communication, in which she attempted, to *mix* up this impious Gorgas movement with the 7th month revival, as a *Divine whole*! This, be it known to all our good friends abroad, was the principal reason, why we could not publish her communication, which she has recently sent to the *Voice of Truth*, and other papers, entitled the "Retrospect of the Seventh Month." Sister M. owes the Advent cause, if not the church, and world, a confession, of the sore evils of that movement, in which she took so conspicuous a part, against the remonstrances of Bro. Litch, and others, and by which the Advent cause in Philadelphia, received its heaviest blow. It gives us pain, to be obliged to bring out this fact before our friends. But, at this peculiar time of our trial, when prejudice is being raised to its height, against the *Watch*, sister M. has taken occasion to do her part of the work, by representing that we had shut out her article, on the 7th month, as though our opposition to *that movement* was the cause of its rejection. But the fact was otherwise—it was in consequence of the Gorgas *movement*, which we considered a deception. He was either deceived himself, or, he meant to deceive others;—we would hope, the former was the case. *It was* NO PART *of the Advent doctrine*.' {April 24, 1845 SSSe, JUBST 50.5}

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[140] "W. H. E." could be William Henry Evans (1816–1878), of Portland, ME; see https://www.findagrave.com/memorial/117792771/william-henry-evans. However, William Evans, of New York, is a very frequent contributor.

[141] Clorinda Strong Minor.

So far as the affair of 'Dr. Gorgas' is concerned, I have nothing to do with it; although the very arguments adduced by Bro. Himes in a former article upholding the correctness of the *seventh month* preaching, might go far toward justifying Dr. Gorgas. The faith of 'Abraham' and 'Jonah' were appropriately applied; and now if any body suffered in being led away by 'the vision of Dr. Gorgas' it was the individuals themselves. {April 24, 1845 SSSe, JUBST 50.6}

I was in Philadelphia at the time the friends left the city; and although I could not see the force of their arguments for leaving as they did, yet I have never been able to see that they lost any thing in thus bringing their faith to such a test. Indeed when I saw how 'exceedingly mad' the children of the wicked one were at the movement, I have sometimes (aside from the pretended vision) almost regretted that I did not go with them. I should not like, at any rate, to be found condemning a body of people whose every breath was prayer and praise, and whose faith was fixed 'without a doubt' upon the appearing of Christ on that day. Before we condemn the movement, we ought to show the *great sin* of proclaiming 'the hour' and the perfect *innocency* of preaching *the day*. Let us be wise, brethren, and leave this matter, for the 'great day of God,' now just upon us, to unfold. {April 24, 1845 SSSe, JUBST 50.7}

The clause in the above extract which I think conveys a wrong impression, much to the injury of our beloved sister Minor, is the following. {April 24, 1845 SSSe, JUBST 50.8}

'she sent us a communication, in which she attempted to mix up the impious Gorgas movement with the seventh month revival, as a *Divine whole!!'* *{April 24, 1845 SSSe, JUBST 50.9}*

The article here referred to may be found in another column of this paper, [the *Day Star*,] with sister Minor's more recent introductory remarks. I had not designed to publish it, because Advent believers in this western section knew little or nothing of these matters, and I did not wish to trouble them with the unpleasant differences that only concerned the friends at the East. I now publish it from a sense of duty, because the papers that contain it are not circulated to any considerable extent in this section, while nearly, if not quite, all the readers of the *Watch* are also readers of the *Star* on this side the mountains. {April 24, 1845 SSSe, JUBST 50.10}

It is a sore thing to aim *such a blow* at the Christian rectitude of *one* 'whose fame is in all the churches.' To do any thing calculated to take away the confidence of brethren in the piety and integrity of an individual merely for a difference of thought upon a specified movement, is unscriptural—ungenerous, and unkind. Our readers will examine sister Minor's article for themselves, and if I am wrong in thinking an improper impression conveyed in Bro. Himes' remarks, I hope to find forgiveness. It looked to me like wounding a dear child of God and from my full soul I must speak; and I have tried to do it as tenderly as possible. {April 24, 1845 SSSe, JUBST 50.11}

There are other things in the address in question, savoring more of the spirit of proscription than I had ever expected to see among Advent believers. For instance, the idea that our work with the world and nominal church is done, is set down to be more 'horrible' than 'Infidelity.' {April 24, 1845 SSSe, JUBST 50.12}

The idea of the Bridegroom having come, and the door being shut, has been ably argued on both sides of the question in the *Advent Herald*. Bro. Himes must have been satisfied that there was *some* strength of argument upon the affirmative of this question, or he would not have admitted the debate into his paper. But Bro. H. has furnished us with the arguments, and, like all other debates, both sides have gained their friends, and both their opposers. I must candidly say, that from every evidence I can obtain; the great mass of Advent believers in this section, are inclined to the belief that Bro. Hale has the strength of Scripture argument on his side; yet they have no quarrel with those that favor Bliss's view. {April 24, 1845 SSSe, JUBST 50.13}

We have never issued a 'bull extraordinary' against *them* because they would not believe with us: and had we been disposed so to do, we have no *one* west of the Alleghanies that *we* consider sufficiently authorized to do it. We have not pronounced *them* worse than infidels, or said to them, 'Does INFIDELITY teach any thing *as* horrible as this?' Before our dear brother went so far he should have shown us wherein it was wrong to withdraw entirely, our 'sympathies' from 'a wicked world, and

a corrupt, apostate, world-loving church,' as he and all the rest of us did on the 10th day of the *seventh month*. Surely, if we were honest, we then believed our work with them *was* done. Bro. H. should then have given us a 'thus saith the Lord' for going back and joining our sympathies with them. When this was done, and we still remained obstinate, he should then have reproved us 'in the spirit of meekness,' and thus converted us from 'the error of our way.' {April 24, 1845 SSSe, JUBST 50.14}

Again, I never did expect to see the time when one of these bold champions on Zion's walls, would lay aside the 'sword of the Spirit' long enough to appeal to the sympathies of his brethren in language like this: {April 24, 1845 SSSe, JUBST 51.1}

'As a brother,—as a fellow-laborer—who has done something in this blessed cause—we do entreat our dear brethren to pause, before they go further.' {April 24, 1845 SSSe, JUBST 51.2}

Now let us put the best construction upon this 'Word to the Advent Brethren.' All must admit that Bro. Himes's almost unparalleled labors, have exposed him to a class of trials to which most of us are strangers. {April 24, 1845 SSSe, JUBST 51.3}

Many *heresies* are springing up around him which we know little of at the West. We have prayed for him, and hoped that *he* would not be goaded to use the rod. {April 24, 1845 SSSe, JUBST 51.4}

But since it is so, I for one, am glad he has used it upon sister Minor, and Bro. Snow. This expression may be thought strange; but I am glad, because it has fallen upon those that will not writhe under it, but casting to heaven 'their steadfast eye,' will still pursue 'the even tenor of their way'—never halting long enough either to 'define' or 'occupy' a 'position,' but moving on in the path of life will soon gain an eternal reward. {April 24, 1845 SSSe, JUBST 51.5}

Bro. Snow may have done wrong, but as there are two sides to the story of sister Minor, there *may be* another side to what is said of Bro. Snow.* {April 24, 1845 SSSe, JUBST 51.6}

O brethren, let us learn lessons of wisdom from the Word of God and the circumstances around us! These things must needs be, for the Scriptures cannot be broken. Let us be exceedingly careful to do our own duty, and not attempt to meddle with the work of the great Shepherd—the 'dividing the Sheep from the Goats.'

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* Bro. Jacobs may rest assured that there is another side. We have been accused falsely. S. {April 24, 1845 SSSe, JUBST 51.7}

"THE LITTLE WHILE."

Notwithstanding the Lord has strengthened us from time to time with rays of light from the "little while," we could never fully understand its import, until we saw the time,—the day of Christ's visible coming. To us it now seems perfectly plain; we get its length. In the 7th chapter of John, we find the Savior at a feast of tabernacles. He came up in the midst of the feast, and before the last great day, probably the 21st, he says in verses 33, 34, "Yet a little while am I with you, and then I go to him that sent me. Ye shall seek me, and shall not find me, and where I am, thither

ye cannot come." The feast of tabernacles was in the 7th month, and at the next passover, on the 14th day of the 1st month he was crucified. His 'little while,' then, extended from the 7th month to the feast of the Passover; for then he was crucified, and rose the 3d day. Though he showed himself to his disciples, to the Jews he showed himself no more. In the 16th chapter, while conversing with his disciples, he says, verse 16, "A little while and ye shall not see me; again a little while and ye shall see me; because I go to my Father." The disciples could not understand this second "little while," until the Savior showed that it was spoken in proverbs, or parabolically, i.e. the first little while was a likeness of the second. He also shows that in this last little while, the saints will weep and lament, but the world shall rejoice, and thus they have done. We are also shown the form of prayer, for this last little while, verses 23-28; which form of prayer anticipates no Mediator. {April 24, 1845 SSSe, JUBST 51.8}

As in the former little while the Jews should seek and not find him, so in the last little while, the world and Laodicean Church shall seek and not find, for the door is shut. This last little while is the one of which Paul speaks, Heb. x. 35-39. "For ye have need of patience, that after ye have done the will of God, (on the 10th day of the 7th month, which will is our sanctification, Heb. x. 9, 10,) ye might receive the promise; for yet a little while and he that shall come will come, and will not tarry.' He (Christ) in the character of Bridegroom has, to the saints, tarried, but came to the marriage in the 7th month, from which it is a little while to the passover, when he (the King who comes to the earth,) shall come and not tarry. This too is Bro. James' time of patience, from the early to the latter rain. O that our patience may endure to the end. See James v. 7, 8. {April 24, 1845 SSSe, JUBST 51.9}

Again, Paul presents this little while in Heb. xii. 25, 29. While referring to the promise of God in regard to shaking the earth, he says, 'And this word yet once more, signifieth the removing of those things that are shaken, as of things that are made, &c. The words, yet once more, in connection with the shaking of the earth, occur no where but in Haggai; hence from Haggai ii. 6, the Apostle must have quoted. Haggai prophesied in the 21st day of the 7th month, and said: 'Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come.' There can be no doubt but the Savior had his eye on this same little while, when he said, '*Again*, a little while,' &c. One says '*again*,' the other '*once more*,' which to us is the same expression. As the earth was shaken, at the end of the first little while, on the day of the Passover, when Jesus suffered, so, at the end of the second, on the day of the Passover, when he comes to 'rule the nations with a rod of iron,' shall all things be shaken that are made. This shaking is the great earthquake. Rev. xi. 19, at which time the dead in Christ shall all rise.—*Hope of Israel*. {April 24, 1845 SSSe, JUBST 51.10}

Dear Bro. Snow:—Believing that your paper is a means in the hands of the Lord of giving meat in due season, I send you the enclosed small donation ($5,) to assist you in spreading the same. Permit me to say a few things to you concerning my feelings in regard to the door being shut. When I first heard of it I could not bear the idea; but I love the truth, and I desired to hear the matter explained, for if it was of God I durst not object to it, but must say amen to what God thinks fit to do. When you came to this city I was glad, and I went to hear you, and I was very much blest whilst hearing it explained. Before I had heard you, I had almost concluded that if the door was shut I was shut out; but when I heard the matter fully explained I saw that it was of God, and I believe I am shut in; for Jesus says, 'Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me. I believe the Lord sent you to this city with that message, and I was blest whilst receiving it,—which is an evident proof to me that it has proved the savour of life to my

soul, and I expect—nay I believe in a very days to see the New Jerusalem, the Lamb's wife, descending from God out of heaven, and that I shall be caught up to meet the Lord the air.

Your brother in expectation of soon seeing Him who said, 'Do not sound a trumpet before thee as the Pharisees do.'

Philadelphia, April 16. {April 24, 1845 SSSe, JUBST 51.11} ———.

THE SUN, THE MOON, AND THE STARS.

A terrible fire was raging in Dismal Swamp, Virginia, at the last accounts; another in the woods near Harrisburg; another on some of the mountains in Schuylkill county; and several very ruinous fires have been raging in the woods in different parts of New Jersey, but they have produced no rain. Meantime, the earth is parched, vegetation checked, and all business of agriculture injuriously affected. The sun, on Saturday evening, went down red and lurid, and seemed to be quenched in a thick haze, impervious to light, rather than to sink beneath the horizon; and the moon, which was half full, hung in the heavens, only visible in the its dull, copper-colored appearance, but so bereft of every reflecting beam, as to cast no shadow, where not a cloud intercepted its light. Here and there a {April 24, 1845 SSSe, JUBST 51.12}

"Dim lone star diffused an anguished light," {April 24, 1845 SSSe, JUBST 51.13}

and, altogether, the evening presented one of those scenes at which poets aim, when describing some great convulsions, whose portents are seen in the heavens above, and are felt in the earth

beneath, and the waters under the earth—worse, far worse, than the wild deformity of a storm. Such a scene seems to excite feelings of indescribable awe; and in gazing at the planets, that appear to retain their place, without discharging their office, we feel a wish for action, for change, for some out-burst, some wild uproar of the elements, to rouse us either to preventive action or, at least, to definite fear. Rather than such a quiet, chilling fearful gloom, one would prefer the alternative, where {April 24, 1845 SSSe, JUBST 51.14}

> "Storms rock the sky, afflicted oceans roar,
> And sanguine billows dye the shadowing shore."
>
> Phil. Gazette. {April 24, 1845 SSSe, JUBST 52.1}

LUTHER'S OPINION OF THE LAST DAY OF JUDGMENT.

Ah, loving God come once; I wait continually for that day, when early in the morning (in the spring, the day and night are alike long) I see a very clear morning sky. For I think, that swiftly out of the morning redness will turn to a thick black cloud, out of which will issue three flashes of lightning, afterwards there will come a clap, and in a moment will strike all on a heap, heaven and earth. The name of the Lord be praised, who hath taught us to sigh and yearn after that day, and in truth we ought to desire the speedy approach thereof, in Popedom they are all afraid thereof, as they sing, That day is a day of wrath, &c. I hope, truly, that day is not far off. Christ saith, at that time, he shall scarcely find faith on the earth, let us make our account, and we shall truly find, that we have the Gospel only in a corner: Asia and Africa have it not, the Gospel is not preached in Europe, in Greece, Italy, Hungary, Spain, France, England, nor in Poland, &c. And sure I am, that this little corner where it is, (the House of Saxony) will not hinder the coming of the last day of

judgment. It is come already, so far as to the white horse in the Revelations, the world cannot stand long, the Lord deliver us from evil. Amen. {April 24, 1845 SSSe, JUBST 52.2}

About the time of Easter in April, when they least of all feared the rain, Pharaoh was destroyed in the Red Sea, and the nation of Israel led again out of Egypt. Even about the same time the world was created, at the same time the year was changed, and Christ arose again, and the world renewed: even so (happily) will the last day come about the same time, I am of opinion, after or about Easter, when the year is at the finest and fairest, early at the rising of the sun (as at Sodom and Gomorrah,) the element will be gloomy with earthquakes and thunderings about an hour or little longer, then the secure people shall say, Look thou fool, has never heard it thunder? {April 24, 1845 SSSe, JUBST 52.3}

Luther's Familiar Discourses, or Table-Talk.[143] {April 24, 1845 SSSe, JUBST 52.4}

THE JUBILEE STANDARD {April 24, 1845 SSSe, JUBST 52.5}

'Lift up a Standard for the People.' {April 24, 1845 SSSe, JUBST 52.6}

NEW YORK, THURSDAY, APRIL 24, 1845. {April 24, 1845 SSSe, JUBST 52.7}

We re-publish this week, from the second No. of the *Standard*, the article with the caption 'And the door was shut.' We do this because it embodies, in a condensed form, some of the reasons of our faith and hope; and there may be many who will receive this number who did not receive No. 2. Let it be read with prayer and close attention. S.[144] {April 24, 1845 SSSe, JUBST 52.8}

'AND THE DOOR WAS SHUT.'[145]

The great question which now agitates the minds of a certain class of 'Adventists,' appears to be this:—'*Is the door shut*?' The position which we have taken—not without the very best of reasons—and which, in the strength of Israel's God, we feel fully able to defend, is 'a stone of stumbling and rock of offence to both the houses of Israel.' But, blessed be the name of God, we find it to be a rock on which we can firmly stand and never be shaken. *None will fall who do not stumble at that stone*. {April 24, 1845 SSSe, JUBST 52.9}

But let this position be tested by the unerring Word of God. If it shall abide that test, let it be received by the 'little flock;' but if not, let it be rejected. Of one thing we may be sure:—the sheep of Christ's fold will hear the voice of the 'good Shepherd,' *and they will follow him*. *But a stranger they will not follow*: FOR THEY DO NOT KNOW HIS VOICE. Let us follow, then, when, Jesus leads. {April 24, 1845 SSSe, JUBST 52.10}

We will examine, then, some of the proofs contained in 'the testimony of Jesus,' which is 'the Spirit of Prophecy,' and in the law of Moses, which we are commanded to remember: for the Lord says, Isa. viii. 16, 'Bind up the TESTIMONY, seal the LAW among my disciples.' Again he says, v. 20, 'To the LAW and to the TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.' And who are they that have no light in them?—the 19th verse shows us plainly who they are: 'And when THEY shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter (i.e. mesmerizers); should not a people seek unto their God?' Do any seek to such?—Beware of their teachings—there is no light in them. *Their lamps have gone out*. {April 24, 1845 SSSe, JUBST 52.11}

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[143] *The familiar discourses of Dr. Martin Luther (the great reformer)*, at https://archive.org/details/familiardiscours00luth.

[144] S. S. Snow.

[145] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 125–135.

In the parable of the virgins our Lord shows us clearly that the wise virgins and the foolish moved together till the Bridegroom came to the marriage and the door was shut. *After that* a wall of separation, and *that closed door*, were found to exist between the two classes. No distinction was apparent between them till they all began to feel the searching power of the midnight cry. Then the foolish being aroused from their sleep, and seeing the condition of their lamps, and their destitution of oil, began to call upon the wise for sympathy and aid, but were wisely directed to go to them that sell, and buy for themselves. The oil which the wise took in their vessels is the anointing of the Holy Ghost. See 1 John ii. 20, 27; Rom. viii. 11; 1 Cor. iii. 15, 17; vi. 19, 20; 1 Thess. iv. 3, 4. They who are thus the temple of God, and who possess the wisdom that cometh from above, would not give foolish counsel. When the cry was made, therefore, it was possible for the foolish virgins to obtain oil, had they applied immediately to the right source. But ah! their folly still clung to them. God's Word declares, Prov. xxvii. 22. 'Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.' Thus it was with the foolish virgins. Instead of heeding the counsel of the wise and going to them that sold, they went to them that could not sell. Instead of asking of God in faith and humility for the gift of the Holy Spirit and receiving it liberally, they, in their folly, went to other sources: some to commentaries, some to their own spirit and understanding, and some to mesmerizers.[146] And if they called on God, it was not in faith but wavering; and James says, 'Let not that man think that he shall receive any thing of the Lord.' But had they asked of God aright they could have received it. {April 24, 1845 SSSe, JUBST 52.12}

Our Lord tells us that 'while they went to buy, the Bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut.' Is this coming of the Bridegroom to the wedding, the appearing of our Lord as the King of glory?[147] This is an important question, inasmuch as it involves the very point at issue. If we can answer this question, the point will be decided; for it is when the Bridegroom comes *to the wedding*, that the door is shut. Now let us turn to Luke xii. 35, 36: 'Let your loins be girded about, and your lights burning; and ye yourself like unto men that wait for their lord, when he will return FROM THE WEDDING; that when he cometh and knocketh, they may open unto him immediately.' It is perfectly evident that if we are to wait for our Lord's return *from* the wedding, the marriage must take place before his coming to earth. Consequently the door is shut before. {April 24, 1845 SSSe, JUBST 52.13}

But what is the marriage? Is it a literal wedding, or a figure? All agree that it is merely a figure. But what does it represent? Surely no one will dissent from us in saying that it represents a *union* effected between Jesus Christ the Bridegroom and his Bride. But what is the Bride? Let God's blessed Book answer the question: Rev. xxi 9, 10, 'And there came unto me one of the seven angels, which had the seven vials full of seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the

spirit to a great and high mountain, and showed me that great city, the HOLY JERUSALEM, descending out of heaven from God.' {April 24, 1845 SSSe, JUBST 52.14}

Did the angel fulfil his promise? If he did, when he showed the great city to John, he showed him the Bride. Therefore the Bride, the Lamb's wife, is the New Jerusalem. Any man who does not see this glorious truth, is in a most fearful state—in darkness until now. But blessed are those eyes that see, and those ears that hear. {April 24, 1845 SSSe, JUBST 53.1}

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[146] The original has "qf our Lord" instead of "of our Lord."
[147] The original has "in they folly" instead of "in their folly."

But there are some among us, whose wisdom is that of this world, which is foolishness with God, who would like to have us believe *that great city* to be simply a figure of the church. Let us examine this a moment. If the Bride is a figure of the city—(as it certainly is)—and the city is a figure of the church—then the Bride is but the *figure of a figure—the shadow of a shade!* Such phantasies may do for those who would figure away our glorious inheritance; but they will not do for those who receive the kingdom of heaven as little children. No, no. *They shall inherit substance*. 'God is not ashamed to be called their God, for he hath prepared FOR THEM A CITY,' Heb. xi. 16. {April 24, 1845 SSSe, JUBST 53.2}

It is written that 'they which be of faith, the same are blessed with faithful Abraham.' But for what did Abraham look by faith? Paul tells us, Heb. xi. 10, 'For he looked for A CITY which hath foundations, whose builder and maker is God.' Did Abraham look for a church? But now let our brother Paul tell us more about this city. See Gal. iv. 26, 'But JERUSALEM WHICH IS ABOVE is free, which is the MOTHER OF US ALL.' Is the church above? O! no. Captive Zion is in the dust. The most of God's people are sleeping in their graves. True there are a few who have ascended on high. Enoch is there, and Moses, and Elijah, and those that rose from the dead with Jesus. But these do not constitute the new Jerusalem, our mother. And if all the great multitude of saints, that are sleeping in the dust of the earth, were now above, they could not be our mother;—they are our brethren, *The church is not the mother of itself!* {April 24, 1845 SSSe, JUBST 53.3}

Again, we read in Isa. xxvi. 2, 'Open ye the gates, that the righteous nation which keepeth the truth may enter in." See also Rev. xxii. 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into THE CITY.' Does any one perceive in these passages the least evidence that 'the city,' into which the righteous nation, that have kept God's commandments and his truth, are to enter, is the church? {April 24, 1845 SSSe, JUBST 53.4}

But enough. We see clearly what is the Bride, and what is her locality. She is above—in the heavens; and will descend with the King, her husband, shortly, to receive all her children. See Isa. xlix. 18, 'As I live, saith the Lord, thou shalt surely clothe thee with them all; as with an ornament, and bind them on thee, as a bride doeth.' It is thus that she will be fully adorned as a bride for her husband. The fine linen with which she will be arrayed, is the righteousness of the righteous nation, who will enter her gates and walk her golden streets. {April 24, 1845 SSSe, JUBST 53.5}

Now can the Bridegroom and Bride descend to receive the children of the bridechamber, before they are united in wedlock? In other words; can Jesus come with power and glory as a king, and bring with him the holy city, the capital of his kingdom, and receive his people to himself, and into the house prepared for them, before he has entered and taken possession of it himself? It is perfectly evident he cannot. He must be crowned and take full possession of his glorious palace, and then he will be ready, on his part, to descend from heaven, to gather his ransomed ones home. {April 24, 1845 SSSe, JUBST 53.6}

As the marriage, therefore, in the parable, is designed to represent the union of Jesus with the New Jerusalem above, we see that the wedding must necessarily take place before he comes in glory as a king; and when he comes to earth, he comes *from* the wedding, and not *to* it. {April 24, 1845 SSSe, JUBST 53.7}

But some will object that the church is in many places in the writings of the apostle Paul, spoken of as a bride. To this we answer, that in the first coming of Christ a union was effected between himself and his church, which is represented as a marriage. The relation of husband and wife has subsisted between them ever since. And all who have been truly converted to the faith of Christ have been joined with him in wedlock. See Eph. v. 22-32. Notice particularly verses 31 and

32; 'For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning *Christ and the church.*' Paul quotes the words of Adam in the garden of Eden when the woman was first presented to him; plainly showing that the union of the man and woman was a figure or type of the union of Christ and the Church. He also says, in verse 30, 'For we are members of his body, of his flesh, and of his bones,' as Adam said concerning the woman, 'This is now bone of my bone, and flesh of my flesh.' We see, therefore, that the marriage, in the parable of the virgins, cannot be the union of Christ with his church, but must be his receiving the kingdom. {April 24, 1845 SSSe, JUBST 53.8}

In Matt. xxiv. 30, the Lord says, 'they shall see the Son of man coming in the clouds of heaven with power and great glory.' Must he not have received the power and glory before he comes? But again, in chap. xxv. 31, he says, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory*.' Does any one sit on a throne unless he be a king? Certainly not. Accordingly he says in verse 34, 'Then shall THE KING say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' So we see that when our blessed Lord comes to the salvation of his waiting people, he comes a King, and has a kingdom to bestow, and not as a Bridegroom, to receive the kingdom. Daniel saw in vision our Lord in the act of receiving the kingdom, Dan. vii. 13, 14, 'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Daniel says, he *came* with the clouds of heaven and came to the Ancient of Days.' Jesus says, 'the Bridegroom *came*,' &c. But neither of them says he came to the earth. And it is certain that he could not thus come at the point where Daniel saw him: for when he does come to earth, it is, as we have already seen, with power and great glory; whereas Daniel saw the kingly power and glory given him. This was while the Ancient of Days (i.e. God the Father) was sitting in judgment. Therefore the judgment of the living and the dead must precede the appearing of the Son of man to *execute judgment*. God the Father first decides upon the character and destiny of all, both living and dead. As proof of this, see Ps. 1. 6; Rev. xx. 12. During the time of this process of judgment the Son of man mounts the car of glory, and comes before his Father and the vast multitude of angels that minister unto him and stand before him, and there confesses the names of all who are not ashamed to confess him before men. The Father hears with an approving smile, and, the reconciliation being complete, the Father gives the kingdom to his Son, and gives him 'authority to execute judgment also because he is the Son of man.' {April 24, 1845 SSSe, JUBST 53.9}

The beloved John, when caught away in vision, in the Isle of Patmos, saw our blessed Lord at a point subsequent to this, and before his descent from heaven; Rev. xiv. 14, 'And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.' At the point where John saw him he had received the kingly power, as is evident from the crown upon his head. And yet he had not reaped the harvest of the earth. It follows, therefore, that our blessed Lord ceases to act in the character of High Priest according to the type of the Levitical priesthood, and assumes the crown, and the sceptre, and the Melchizedec priesthood, before he comes in glory to take his people home. {April 24, 1845 SSSe, JUBST 53.10}

The completion of the great work of reconciliation, or atonement must necessarily be on the 10th day of the 7th month. It is not possible, in the nature of the case, that it should be otherwise. We cannot suppose that God would lay a special stress upon the *definite time* for the observance

of the type, if it were not to be regarded in the antitype. This would be a most gross absurdity. {April 24, 1845 SSSe, JUBST 53.11}

It would be making the sign greater than the thing signified, and regarding the shadow as of more importance than the substance which cast the shadow. But God was very particular in regard to time in the shadow or type; see Lev. xxiii. 4, 37. Every thing was to be observed in its season—every thing upon its day. *Time* was, therefore in the law, a very important point; and *must be strictly regarded in its fulfilment*. And in Matt. v. 17, 18, our Lord declares that his first coming was not to destroy or nullify the law; but, on the contrary, till the passing away of heaven and earth, not one *jot* or *tittle* of the law should fail of its fulfilment. It was on the *tenth day of the seventh month* the Levitical high priest finished the atonement at his coming out of the most holy place, by putting the sins of all Israel upon the scapegoat which bore them away into a land of separation; see Lev. xvi. {April 24, 1845 SSSe, JUBST 54.1}

The Levitical high priest was a type of Jesus our great High Priest—the most holy place, a type of heaven itself, to which Christ ascended, to appear in the presence of God for us—the coming of the high priest out of the holy place, a type of the coming of Jesus out of the 'third heaven' to the New Jerusalem in the second heaven—and the bearing away of sins by the scapegoat, a type of the blotting out of all the sins of God's people when the '*time of refreshing*' came from the presence of the Lord; see Acts iii. 19. It is utterly impossible for these things to be accomplished at any other time than on the *tenth* day of the *seventh* month, without making the Law of God a nullity, and Jesus Christ a liar. {April 24, 1845 SSSe, JUBST 54.2}

We have formerly supposed that when our great High Priest should come out of the most holy place, he must necessarily come to earth. But this was a mistake. The Levitical high priest completed the atonement *after he came out*. Now had Jesus come to the earth at his coming out of the third heaven, he must have completed the reconciliation, in the antitype, on earth. But the Apostle Paul declares in Heb. viii. 4, 'For if he were on earth, he should not be a priest.' It follows, therefore, that the atonement must be finished by Christ before his descent from heaven to earth. This agrees also with the type in Lev. ix. 23. After Aaron had done presenting the offerings, he 'lifted up his hand and blessed the people, and came down; and Moses and Aaron went into the TABERNACLE of the congregation,' which was a type of New Jerusalem, the TABERNACLE of God, which is to be with men; see Ezek. xxxvii. 27; Rev. xxi. 3. It seems as clear to us as the light of the sun at noon-day, that our Lord must leave the Holy of holies on the TENTH DAY OF THE SEVENTH MONTH. {April 24, 1845 SSSe, JUBST 54.3}

On the same day the jubilee trumpet was always to be blown; see Lev. xxv. 8, 9. This was in the *forty-ninth* year, as is evident from the fact that the *fiftieth* year was to be hallowed; see verse 10. In the year of Jubilee the land was not to be sown or reaped—those who were in captivity were to go free—the land was restored to the original proprietors—and every man returned to his family and to his possession. Surely we have in this a most perfect type of the glorious Jubilee—the year of God's redeemed—when the captives of Zion will all go free, and the righteous shall inherit the land, at the gathering of the 'WHOLE FAMILY,' in heaven and upon the earth, and "*the redemption of the purchased possession*.'[148] {April 24, 1845 SSSe, JUBST 54.4}

As the Jubilee trumpet was sounded in the forty-ninth year, and the redemption followed in the fiftieth year,—so in antitype, our Lord must cause the last trumpet of alarm to sound throughout the land in the year preceding the redemption of Zion.[149] And as our glorious King is coming in

[148] The original has "Surely we haue" instead of "Surely we have."
[149] The original has "forth-ninth year" instead of "forty-ninth year."

1845, the Jubilee trumpet was blown on the tenth day of the seventh month in 1844. Is not the atonement finished then? Most certainly. For God's law declares that the trumpet shall be sounded IN THE DAY OF ATONEMENT. {April 24, 1845 SSSe, JUBST 54.5}

What follows? It follows that the mystical body of Christ is complete—the last member has been added to it. The seventh angel has begun to sound his trumpet, and *the mystery of God is finished*. The Master of the house has risen up and *shut to the door*. *The Bridegroom has come to the wedding*—AND THE DOOR IS SHUT. {April 24, 1845 SSSe, JUBST 54.6}

In the parable of the marriage of the king's son, in Matt. xxii, we find the guests are all collected together in some place, and undergo an examination, preparatory to their sitting down to supper: see verses 10-14. The king *comes in* to see the guests; and finding among them a man who has not on a wedding-garment—commands that he be bound and cast into outer darkness. Where are the guests at the time of this examination? In the guest-chamber. Surely this is not in the kingdom. None will ascend to meet the coming King, and then be cast out. Consequently the guests go into a place or position represented in parable by a guest-chamber—the door is shut—and the examination takes place, before Jesus comes and the guests sit down to the supper of the Lamb. S.[150] {April 24, 1845 SSSe, JUBST 54.7}

LETTER FROM SISTER A. MUSSEY.

Abigail Mussey

Dear Bro. Snow:—A few days since I sat down and wrote a few lines, requesting you to send me a copy of your paper; and, while the letter was on the way to the post-office, a little bundle came to hand, and on opening it, behold! two papers, with this heavenly title at their head, 'THE JUBILEE STANDARD.' I little thought of receiving the paper so soon after sending for it, but, praise the Lord! He is on the side of truth; and truth must and will prevail. Our Father is at the helm, and he cares for his children still; and, blessed be his name, the way is opened for his poor, despised, and tried people, to have 'meat in due season.' It has been kept from them, until many, no doubt, have become faint and worn and weary; but that God who fed the prophet Daniel in the lion's den, and sent Elijah food by the ravens, will feed the 'poor of the flock.' No doubt some good brother sent, or directed you to send me, this little Messenger, to comfort my soul; and oh may God reward the brother from whose hand it came,—and he surely will, for he has promised to reward every one according as their work shall be; and the time of reward is close at hand. Glory to God in the highest. {April 24, 1845 SSSe, JUBST 54.8}

Although the dear children have been in a state of severe trial since the 7th month, yet our great Leader has gently led us through the fiery trial, and has often said, 'Fear not, I am with thee; oh, be not dismayed; I am now thy God and will still give thee aid. The flames shall not hurt thee; I only

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[150] S. S. Snow.

design thy dross to consume and thy gold to refine.' Yes, we have felt we have done the will of God in proclaiming the coming of the Lord, and we are now in the time of trial—time of patience—the little while—the quickly, &c. But how long that would be we could not tell; and the winds have blown—the storms have beat—the waves have run high—the floods have come and beat upon our house: but it cannot fall 'for *it is built upon a* ROCK,' and the gates of hell cannot prevail against it. We had faith beyond a doubt that Christ would come on the 10th day of the 7th month, and proclaimed 'Behold the Bridegroom cometh, go ye out to meet him.' *The voice was of God*. We obeyed, and expected to have seen him. He did not come as we expected,—and why we could not tell. We knew we had done the will of God in proclaiming it, and were disappointed, but had no confession to make; at least, *some* have had none to make. Some have confessed it was an error. Well, let every one confess what they please—*my confession is this*: That I have need of patience to wait and receive the promise; that I am a pilgrim and a stranger in this world; that here I have no abiding or continuing city, but am seeking one to come, whose maker and builder is God,—and that after the manner which some call heresy, so worship I the God of my fathers. This is all I have felt to confess—excepting that I met with the greatest disappointment I ever realized. I have often looked into the parable of the ten virgins to see where I was; I knew the foolish had gone to buy oil, and therefore supposed we were waiting for the Bridegroom while they were gone to buy. I did believe the one sitting on the white cloud, like unto the Son of Man, had reaped the earth; I did believe, beyond a doubt, there was the sign of the Son of Man in heaven, and the tribes of the earth had mourned. And here I would just say that Bro. Hill's article in the *Voice of Truth* fed my soul; believing these things were so, I often thought why does he tarry so long.[151] At length I learnt

from the types that the Jubilee trump sounded then, and we should be released in the fiftieth year. Here I have been patiently waiting for deliverance, studying the Bible for myself, living by my own faith—and have had sweet communion with the Lord even in this time of trial. At length I heard a voice from the East saying, 'while they went to buy the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.' What meaneth this? I listened, and saw it was the voice of the good Shepherd. I marched boldly up; I searched God's holy Word to see if these things were so. I looked upon the past, and a glorious light broke into my soul; my heart was filled with the love of God; and with joy I could exclaim, Surely the Bridegroom came when we said he would, and they that were ready went in with him to the marriage, and the door was shut. Yes, Glory to God! I now see where I am,—I am in the guest-chamber with my loins girt about, and my light burning, waiting the return of my Lord from the wedding. This makes all our trials plain. This light shines gloriously; it leads into the kingdom; the next thing is the marriage-supper of the Lamb; the table is spread—he is now saying to the guests, Come, for all things are now ready: the Spirit and the Bride say come. Shall we go? Yes, gladly, my Lord; my soul now longs to go where I shall fully know the glories of my Savior: and as I pass along I'll sing the pilgrim's song, I hope to live forever. I do not mourn that there is no Mediating Jesus; no, I rejoice that he has been crowned King. Hallelujah! for the Lord God Omnipotent reigneth; let us be glad and rejoice, for the Marriage of the Lamb has come, and his wife hath made herself ready. The kingdoms of this world evermore have become the kingdoms of our Lord and his Christ, and now he reigns; and in a few days he will rule the nations with a rod of iron, and dash them in pieces like a potter's vessel. All glory to God! my soul is happy in view of it; my trials are almost over. Hallelujah! I shall soon meet all my dear brethren and sisters in the kingdom. I do thank the good Lord that Bro. Hale was permitted to publish his views in the *Herald*, which were the first I had

[151] Quite possibly Benjamin Belknap Hill (1803–1882), of Worcester, MA.

on the subject of the Marriage, and it was meat to my hungry soul. Praise the Lord forever; God is good to his fainting children; he has sent two of his servants here to administer to us this portion of his truth, and light keeps coming; truth is prevailing, and man cannot stop it. The *Hope of Israel* I have lately received, which is a welcome messenger; the letters from the brethren and sisters do fill my soul, and soon, if faithful, I shall meet them. Oh, ye heralds of the cross ye are blowing for the last time; this trumpet will gather the children; this gale will waft you home. Oh, ye Peters, ye are feeding the sheep and the lambs for the last time; be sure you are found giving meat to the household when the Master comes. O, my dear brethren and sisters, Jerusalem's warfare is accomplished—you are having your last trials, offering your last prayers; and oh, let your prayers go up like holy incense, Thy kingdom come, thy will be done. My heart responds, Amen; even so come, Lord Jesus. Ye little lambs of my Redeemer; ye who feed in pastures green, follow, follow Christ, your leader; ever let your light be seen; ever mind and love each other; shun the path that leads to woe; travel in the way together. So farewell. Brethren, I must go. Your sister, expecting to meet you in the New Jerusalem City, to partake of the Marriage Supper on the 14th day of the first month. ABIGAIL MUSSEY.[152] {April 24, 1845 SSSe, JUBST 54.9}

LETTER FROM BRO. G. W. PEAVEY.

Dear Brn. Snow and Matthias:—I am pleased to know that you do not regard our past history as a delusion, or produced by mesmeric influences. As well may a man undertake to prove to me that there is *no* Spirit of God, as to prove that we have not been guided by it in the main, since we first took our lamps to go out and meet the Bridegroom in '43. Such is a fearful position to me: I prefer holding fast that which I have, that no man take my crown. I believe with you that our past experience, especially the movement last autumn, which was the fulfilment of the type, was designed of God to accomplish a work that was to decide the destiny of thousands, for eternity. That work I understand was then accomplished. {April 24, 1845 SSSe, JUBST 55.1}

George Peavey

I have now become fully satisfied that our great High Priest has ceased his mediation for the world—that he closed the work typified by the daily ministrations previous to the 10th day of the 7th month, and on that day went into the holiest of all, presenting his blood once for all for those who had accepted of his mediation at that time. Yes every soul, whose affliction answers to the type, was then atoned for; and although they may not at that time have had so much joy as others expressed, if they have not sinned wilfully since that time, they need no new sacrifice, but may come to the Father as expressed in John xvi. 26, 27, "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Dear brethren, the position which we occupy is a fearful, yet glorious one. Those who keep their loins girded about and their lights burning a few days more will meet their glorious Lord returning *from* the wedding, and hail him with songs of everlasting joy. But who may abide the day of his coming? {April 24, 1845 SSSe, JUBST 55.2}

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[152] For Abigail Mussey Tripp, née Messer (1811–1891), of Whitefield, NH, see https://www.findagrave.com/memorial/177108894/abigail-tripp; Abigail Mussey, *Life Sketches and Experience*, 1866, at https://archive.org/details/lifesketchesand00mussgoog. See also the brief biography of Abigail Mussey in Carole Rayburn, "Women Heralds of 'The Advent Near,'" *Adventist Heritage*, July 1996, p. 13, at https://documents.adventistarchives.org/ScholarlyJournals/AH/AH19960701-V17-02.pdf. For her letters and articles, see *Signs of the Times and Expositor of Prophecy*, 12 Oct 1842, p. 30; A. Mussey, "Confession and Exhortation," AH, Nov. 5, 1845, p. 99; Abby Mussey, "Spring and Autumn," RH, 21 Nov 1865, p. 195, from *Voice of the West*; and *The World's Crisis*. She also preached, as we see in the following: "NOTICE.—Mrs. Abigail Mussey will preach at the Advent Chapel this evening at a quarter before eight" (*Rutland Weekly Herald*, Rutland, Vermont, 13 Jul 1865, p. 6).

The type of the atonement, the jubilee trump, &c., having been accomplished last autumn, I see clearly where we have been since, and what has been our work, viz., praying for Christ to come, while the angel has been offering incense from his golden censer, (see Rev. viii. 1-8,) which is the antitype of the multitude gathered about the tabernacle, or temple, during the time of incense, (see Luke i. 8-10,) engaged in prayer, anxiously looking for the high priest to appear. The appearing of our great High Priest, I have no doubt, will very soon occur. We have now entered what I regard as the commencement of the great jubilee to Abraham and all his seed; and I cannot doubt but they will soon return 'from the land of the enemy' to their everlasting possessions. The present moon is, in my mind, the most probable time; but should it extend a little beyond, there would be no failure in the type, as I view it. I am well assured it will not extend far. No, the tried hosts of Israel will soon be redeemed. {April 24, 1845 SSSe, JUBST 55.3}

I wish to say that I have no fellowship for that position which supposes God is doing a great work among those churches that have become a cage for every unclean and hateful bird in consequence of rejecting his truth. I should as soon suppose that Christ would have rejected his disciples, and poured out the Spirit upon his murderers, and chosen them to be his witnesses to Jerusalem, Judea, and the uttermost parts of the earth, as to suppose any such thing. And indeed, did I so believe, to be consistent, I should have to return to the bosom of that old mother, and engage with her in that work. Neither have I much faith in those who have backed off from the track, and with shame gone and made their acknowledgments to an apostate church and scoffing world. No, no; they had better go to God and confess their want of faithfulness to him. {April 24, 1845 SSSe, JUBST 55.4}

Yours, hoping to be found contending earnestly for the faith once delivered to the saints, until its glorious object shall appear.

Troy, April 17, 1845. G. W. PEAVEY.[153] {April 24, 1845 SSSe, JUBST 55.5}

LETTER FROM BRO. THOS. ALLEN.

Dear Bro. Snow:—My soul is filled with praise and thanks-giving to our blessed Lord for leading me in the present truth. Truly I have had a dark time since the 7th month, and while the dear brethren—on my right and on my left—have given up their confidence in that message, and have attributed it to a mesmeric influence, and the work of man, I have stood firm in the faith that it was of God, and never regretted doing what I did,—in believing and preaching so positively, that the Bridegroom would come on the 10th day of the 7th month. I had been out for upwards of a year before that, preaching '43, and during the tarrying time, and the Lord cleared my way until the *midnight cry* had been fully made. Then I felt my work was done. My zeal for an ungodly world was abated, and I immediately retired from the walls to my home. {April 24, 1845 SSSe, JUBST 55.6}

About the 1st of February last our dear Bro. Pickands came from the West, to tell us in Philadelphia our present position, and

truly it was delightful to see how eager those were, who had not cast away their confidence in the 7th month, to receive light from God's Word.—Bro. P. proved conclusively that the seventh trumpet had sounded, the midnight cry was made, and the Bridegroom came to the wedding; and it was now our duty to stand with our loins girded and our lights burning, waiting for him to come *from* the wedding. {April 24, 1845 SSSe, JUBST 55.7}

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[153] For George Washington Peavey (1824–1902), see https://www.findagrave.com/memorial/93790189/george-washington-peavey.

Shortly after that the Lord directed your course to that city, and truly your visit was hailed with joy by those who were truly waiting for the coming of the King of kings. I believe, brother, your message brought more joy and glory with it than the midnight cry itself. Praise the Lord for giving us the truth that *the door is shut*. I feel it to be a purifying and cleansing truth, and, emphatically, the end of our faith. {April 24, 1845 SSSe, JUBST 56.1}

I soon left, in company with Bro. Port, to give the household meat in due season.[154] We have visited the brethren in Lancaster, Mount Joy, Middletown, &c. Our labors have been blessed, and the Lord has opened our way, and the dear children of the kingdom have received the message with joy. {April 24, 1845 SSSe, JUBST 56.2}

We have visited Dr. Gorgas, the individual you have heard and read so much about; and instead of finding a wild, fanciful, imaginary man, we found him indeed blessed,—an Israelite indeed—a self-sacrificing follower of Christ, and one whose reputation as a Christian, for the last 16 years, has stood very high in the estimation of those who know him. As far as I have been acquainted with him, I believe him to be a man not easily excited. While hearing him relate the exercise of his mind concerning his vision, I am led to believe it was of God, and not imagination. He is strong in the expectation of seeing the Lord this month. {April 24, 1845 SSSe, JUBST 56.3}

I know not, my dear brother, whether time will last for you to receive this letter; but my faith is strong of meeting you, with the little flock, in our Father's kingdom, on the 14th day of the first month. Yours, waiting for deliverance,
Middletown, Pa., April 18, 1845. THOS. ALLEN.[155] {April 24, 1845 SSSe, JUBST 56.4}

TO BROTHER MILLER.

Dear Bro. Miller.—Your letter in the *Herald* of the 6th inst. has been to us the occasion of both surprise and grief. Your allusions to your labors and sufferings with your early and choice friends, in the late 'campaign,' we appreciate; but the following passage we can neither appreciate, nor apply in the direction you aim at,—it fills us with amazement. It seems impossible they should emanate from *Low Hampton*. The following is the passage we refer to: {April 24, 1845 SSSe, JUBST 56.5}

. . . Among the many pious who had taken sides with us on the question in dispute, there were some of those uneasy, ever-changing, unstable, insubordinate and self-exalted spirits, who stood ready to jump on and ride into notice and power, the moment they saw how the case would go. These kind of spirits have always seized the reins of government, are never satisfied with their present position, and will change every new moon. There are many of this class among us, if not of us, at the present time, who are trying to lead away followers after them. It is a peculiar time. The greatest variety of *fanciful* interpretations of Scripture that was ever heard, is now being presented by new luminaries in every direction—reflecting their rays of light and heat. And some of these are wandering stars, and some emit only a twilight.' {April 24, 1845 SSSe, JUBST 56.6}

Uneasy—ever-changing—unstable—insubordinate, and self-exalted spirits—fond of power—will change every moon—unstable souls sure enough—wandering stars. And these epithets you intend to apply to the conductors of *The Jubilee Standard*. Have you read our papers? Have you seen a passage in them to justify the above paragraph. Will you not look at your own letters therein published; and especially the one in our last, and then say if its conductors and correspondents do not agree with their doctrines in every important particular? To apply 'fickleness—change, and

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[154] Perhaps James A. Port.
[155] For Dr. Thomas L. Allen (1789–1856), of Middletown, PA, see https://www.findagrave.com/memorial/191783800/thomas-lancaster-allen.

ambition to your humble junior brethren, who are going straight forward in the path of truth in which, under God, you placed our feet,—who are stedfastly contending for 'the faith once delivered to the saints,'—whose avowed object is to justify God in our experience, and to exhort the saints 'To hold fast the profession of their faith without wavering,' and to not even suspect their experience. Do you not see, dear brother, we are the very persons who are taking heed to your own exhortation to '*hold fast*,' to '*wait patiently*, to '*go forward*;' while you can not be ignorant that those on whose behalf you have written the present letter, have CERTAINLY GONE BACK—AND THEY AVOW IT. While your 'fickle brethren—that change every moon,' are resolved they will not follow them, but will go forward in the 'path of the just *that shines* MORE AND MORE UNTO THE PERFECT DAY.' {April 24, 1845 SSSe, JUBST 56.7}

Surely, brother, you have misapplied those epithets. Our practice does not justify your more than insinuations. But your former friends are in truth the offenders. Bro. Storrs says we preached a lie; Bro. Himes says we were mistaken in the chronology; and Bro. Litch says the same thing; neither of whom admit the position you take in your letter, published in the last *Standard*, that the prophetic numbers ended in 1844. They say that if they had ended the Lord would have then come; and they denounce all explanation of our position, as being *fanciful*. The consistent position for all such is to go with Bro. Storrs.[156] There is no medium between his position, or the position taken by us,—that it was the will of God we should preach '43 as the time for the 'Vision to speak' that was not to lie,—and was to be written *so plain* that 'he that reads might run.' And we are admonished that if *he tarry*, beyond the speaking of the vision, to *wait*. And then it is expressly stated that 'the vision was for an *appointed time*.' Daniel's vision was to be 'sealed until the *time of the end*,'—and then it was to be understood; Habakkuk was to speak. So you see what was to happen at the end of the times. There were to be voices, *trumpets*, angels, thunder and lightnings, earthquakes, and the like alarming developments, to arouse the world, and to sanctify the children of the kingdom. {April 24, 1845 SSSe, JUBST 56.8}

So we have heard the vision speak—peal after peal, and message after message. See Rev. xiv. for these successive messages,—'Fear God and give glory to him;' 'Come out of her my people;' 'Receive not the mark of the beast and his image in thy forehead or hand.' Here we came to a stand—lost our time at the expiring of the 10th day of the 7th month—when the exhortation of Habakkuk became appropriate, 'Though he tarry wait for him;' and the opposite, 'For yet a little while [after the end] and *he* that shall come will come and will not tarry.' This time suits a place in the 12th verse, after our experience in '43 and the 10th day of the 7th month, and the messages in this chapter: 'Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.' Here you see a peculiar people in suspense—and an anxious waiting, for a while not knowing what to do or what to say. But the vision has to speak again: 'Thou must prophesy before many peoples, and nations, and tongues, and kings;' 13th verse, 'And I heard a voice from heaven saying unto me Write, Blessed are the dead which die in the Lord, *from henceforth*: yea, saith the Spirit, that they may rest from their labors and their works do follow them.' Here the dead saints are blessed—are blessed from the time the saints are in this suspense and trial. Why blessed? Because here the living saints begin to be interested in the resurrection of the dead,—they begin to *weep* with Rachael, and to enter into the complaint of the *dry bones*, and, like Ezekiel, to pray 'O! winds, blow upon these slain that they may live.' They join in the cry of the martyrs, whose blood is under the altar: 'How long, oh Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' {April 24, 1845 SSSe, JUBST 56.9}

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[156] For George Storrs (1796–1879), see https://en.wikipedia.org/wiki/George_Storrs; https://encyclopedia.adventist.org/article?id=DA8L (Jonathan Gomide).

Thus the vision is speaking. And now is the time for the saints to cry out to him that sits on the white cloud, 'Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.' And soon we will see the end of the vision, and it will be 'God coming from Teman and the Holy One from Mount Paran,' &c. {April 24, 1845 SSSe, JUBST 56.10}

With God's blessing we will *not change*, but will go forward from truth to truth, add then from glory to glory, and so on, in the scale of everlasting perfection. May we soon meet in glory, Amen. B. MATTHIAS. {April 24, 1845 SSSe, JUBST 56.11}

[Nos. 8-10 are missing, although a partial reconstruction has been made from articles that were republished.]

- *The Jubilee Standard*, vol. 1, no. 8, May 1, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {May 1, 1845 SSSe, JUBST 57.1}

Vol. I.] NEW YORK CITY, THURSDAY, May 1, 1845. [No. 8 {May 1, 1845 SSSe, JUBST 57.2}
THE JUBILEE STANDARD,
PUBLISHED EVERY THURSDAY AFTERNOON, {May 1, 1845 SSSe, JUBST 57.3}
BY S. S. SNOW AND B. MATTHIAS, EDITORS. {May 1, 1845 SSSe, JUBST 57.4}
131 DIVISION STREET, N.Y. {May 1, 1845 SSSe, JUBST 57.5}
TERMS:—Two dollars per hundred or three cents per copy. {May 1, 1845 SSSe, JUBST 57.6}
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A WORD ON TIME.[157]

It was, beyond a doubt, the will of God, that the year 1843 should be preached, with the vision made plain upon tables, for the coming of the Bridegroom. It was also his will that the prophetic periods should not have their full length given them on the tables; but should be shortened sufficiently for the vision, or, rather the Bridegroom, to tarry. And as God required of his servants to write the vision and make it plain, he must provide them with the true dates from which to measure the periods. Without the right dates, the command could never have been obeyed. But if the command has not been obeyed it can never be; and a part of God's word must return unto him void. {May 1, 1845 SSSe, JUBST ??}

We see, then, that the prophetic times ended with the seventh month of 1844. The message of the tenth day of the 7th month, for the completion of the atonement, the sounding of the Jubilee trump, and the coming of the Bridegroom to the marriage, was of God, and was truth. It was the will of God that *that day* should be preached as it was. But it was not, and is not, the will of God that the definite day and hour for the personal revelation of his Son from heaven, should be proclaimed. For that the truly wise are to watch. "Blessed is that servant, whom his Lord, when he cometh, shall find watching." {May 1, 1845 SSSe, JUBST ??}

May 1, 1845. {May 1, 1845 SSSe, JUBST ??}

PARABLES.[158]

In Prov. xxvi. 6, 7, we are told, "He that sendeth a message by the hand a fool, cutteth off the feet, and drinketh damage. The legs of the lame are not equal: so is a parable in the mouth of fools."

As a complete illustration and confirmation of the truth contained in the above passage, we are told by some of the wise ones of these last days, whose wisdom God has made foolish,—that "parables were not designed to go on all fours." Of course then; if any parable of our blessed Lord

[157] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 166.
[158] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 166–168.

has four legs, some one or more of them must either be slung up or "cut off." And as useless feet would be exceedingly inconvenient and cumbersome appendages, it would seem to be indispensably necessary that those "mere circumstances" be cut off. Nevertheless what saith the scripture? It positively declares that he who does so "drinketh damage." It also declares that those in whose mouth a parable is like the legs of the lame are "fools."

Then let us not follow the teachings of such fools, however learned and eloquent they may be, or however "wise in their own conceit." Beware of giving heed to the instructions of those who bear a message with the feet cut off, and who mutilate and make lame the parables of Jesus the great "Shepherd of the sheep." Such men are unsafe guides. They are blind leaders of the blind. And if the blind lead the blind they will both fall into the ditch.

According to the teachings of some of those who are set up to "work wickedness," there are only a few leading ideas in all God's blessed book: and those few ideas are so obscurely revealed (!) that it is necessary that a man be almost, if not quite, a professor of Hebrew and Greek, in order to be a "a qualified expounder" of the Sacred Text. Then the "wise" who are to "understand" must be those who have the best knowledge of the dead languages!— Lord save us from such teachings,—"Lead us not into temptation; but deliver us from evil."

S. S. S.

May 1, 1845.

EARTHQUAKE IN MEXICO.[159]

"Is there evil in a city and the Lord hath not done it?"

The following account of an earthquake, which desolated the city of Mexico on the 7th of April, is taken from a Mexican paper:

At the moment we write, says the *Siglo* of the 8th April, the inhabitants of the capital of the Republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still but imperfectly acquainted with.

Yesterday, at 8 minutes to 4 o'clock P. M., the oscillations began, slight at first, then stronger. The direction of the motion appeared north and south. It lasted about two minutes. The shocks were terrible; nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude, but a moment previous tranquil and listless, were upon their knees, praying to the Almighty and counting with anxiety the shocks which threatened to con- vert the most beautiful city in the New World into a vast theatre of ruins. The chains surrounding the portico were violently agitated, the flags of the pavement yawned open, the trees bent frightfully, the buildings and lofty edifices oscillated to and fro, the immense arrow which crowns the summit of the cathedral vibrated with astonishing rapidity. At 4 minutes to 4 o'clock the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the marks of this terrible calamity. Many of them are cracked and greatly injured, others are tottering; and others are fallen. San Lorenzo, La Misericordia, Tompeate, Zapo and Victoria streets and the Grand street have particularly suffered. The aqueducts were broken in several places. The bridge of Tezontlale is demolished. The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer

[159] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 168, 169.

exists. At the first shock the cupola, a building of astonishing strength and great beauty, fell, and was followed by the vault beneath the tabernacle and the tabernacle itself.

Fortunately all those in a church so much frequented, succeeded in escaping. At eight o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the Hospital.

At a quarter to seven, and a quarter past, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.

The Mexican papers are loud for War with the United States, and the public mind there is highly excited, on account of the course of the U. S. government with regard to Texas, and appears ripe for extreme measures.

May 1, 1845.

- *The Jubilee Standard*, vol. 1, no. 9, May 8, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion; and to them that turn from transgression in Jacob." {May 8, 1845 SSSe, JUBST 65.1}

Vol. I.] NEW YORK CITY, THURSDAY, May 8, 1845. [No. 9 {May 8, 1845 SSSe, JUBST 65.2}

THE JUBILEE STANDARD,

PUBLISHED EVERY THURSDAY AFTERNOON, {May 8, 1845 SSSe, JUBST 65.3}

BY S. S. SNOW AND B. MATTHIAS, EDITORS. {May 8, 1845 SSSe, JUBST 65.4}

131 DIVISION STREET, N.Y. {May 8, 1845 SSSe, JUBST 65.5}

TERMS:—Two dollars per hundred or three cents per copy. {May 8, 1845 SSSe, JUBST 65.6}

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Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {May 8, 1845 SSSe, JUBST 65.8}

WAR IN HEAVEN.[160]

Hark! 'tis the warlike clarion,—
On to the battle, heroes, on! {May 8, 1845 SSSe, JUBST ??}

At this trying time, when the enemy comes in like a flood—when the Assyrian cometh *into our land*, and treadeth *within our borders*—it is a blessed consolation that the word of God declares, "we shall raise against him seven shepherds and eight principal men." Not only so but "they shall waste the land of the Assyrian with the sword," see Micah v. 5, 6. *The time has come*. The Assyrian oppressor is coming into our land. Yes, into the Advent ranks. Witness the proceedings of the Albany Conference. {May 8, 1845 SSSe, JUBST ??}

But against the flood of the enemy the Spirit of Elijah's God has reared the standard; and the shepherds and principal men are being raised up, who shall, as God hath said, spoil the Assyrian, i.e. anti-christ, with the sword. That sword is drawn, and will not be sheathed till the victory is complete. Read Isa. xiv. 24-27, and be assured that the enemy is speedily to be broken in our land. "THE SWORD OF THE LORD AND OF GIDEON." {May 8, 1845 SSSe, JUBST ??}

Let it be distinctly understood that, with the "sword of the Spirit," we wage an uncomprising war against the operations of those men who are about organizing an Advent sect, or who oppose the glorious truth that Jesus, the Bridegroom, has come to the marriage and the *door is shut*. Onward, then, ye valiant soldiers of KING JESUS. Take courage, fight manfully—and Gideon's God will give you glorious victory.

S. S. S.

May 8, 1845. {May 8, 1845 SSSe, JUBST ??}

ANOTHER EARTHQUAKE IN MEXICO.[161]

[160] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 170.
[161] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 171.

Our readers doubtless remember the details we published last week, of a frightful, destructive earthquake which was experienced at Mexico on the 7th of April. We have now to add a repetition of this awful disaster in the Capital on the 10th of April. An examination of the papers has failed to enable us to discover many details of the amount of ruin and desolation occasioned by this convulsion, but from the fact that the journals unite in describing its effects as terrific, we presume the destruction must have been great. The *Diario* of the 11th states that the earthquake occurred about 10 o'clock A. M., and lasted 40 seconds; that it overthrew many new buildings, and many others that had escaped the former visitation; that most of the inhabitants, stricken with terror, left their houses, and took refuge in the open fields and public squares, passing the night without shelter and in the utmost consternation. The Veracruzano of the 14th April, states that private letters furnish a gloomy picture of the desolation that has fallen upon Mexico. But for the shortness Of its duration, the entire city would have been laid in ruins. Mexico did not suffer alone. The shock was felt in a number of towns and villages within the radius of several hundred miles.

May 8, 1845. {May 8, 1845 SSSe, JUBST ??}

- *The Jubilee Standard*, vol. 1, no. 10, May 15, 1845[162]

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {May 15, 1845 SSSe, JUBST 73.1}

Vol. I.] NEW YORK CITY, THURSDAY, MAY 15, 1845. [No. 10 {May 15, 1845 SSSe, JUBST 73.2}

THE JUBILEE STANDARD.

PUBLISHED EVERY THURSDAY AFTERNOON, {May 15, 1845 SSSe, JUBST 73.3}

By S. S. SNOW and B. Matthias, Editors. {May 15, 1845 SSSe, JUBST 73.4}

131 DIVISION STREET, N.Y. {May 15, 1845 SSSe, JUBST 73.5}

TERMS:—Two dollars per hundred or three cents per copy. {May 15, 1845 SSSe, JUBST 73.6}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. Matthias, N. Y. City. {May 15, 1845 SSSe, JUBST 73.7}

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PROPHETIC CHRONOLOGY.[163]

This is the great year of Jubilee. And every *jot* and *tittle* of the Law must be fulfilled. And the Law most explicitly declares, (Lev. xxv. 13), "IN THE YEAR OF THIS JUBILEE ye shall return every man unto his possession." It is utterly impossible for Christ to bring the redemption of his people and of the purchased possession in any other year than the Jubilee. Why impossible? Because 'it is impossible for God to lie.' He has pledged his word that Israel shall be redeemed in the year of Jubilee, and that word will not fail. {May 15, 1845 SSSe, JUBST ??}

But there are some 'Adventists' who deny that this is the year of Jubilee. I ask if such are not saying in their hearts, 'My Lord delayeth his coming?' 'Oh no,' say they, 'that passage of Scripture does not apply to us.' To whom, then, does it apply if not to those who do not believe our Lord is coming at present, and yet give us no proof of the time when he will come? With such we have no sympathy or fellowship. And while they cast out our names as evil, and do not regard us as 'true Adventists,' we are perfectly willing—yea, we rejoice to have it so. Let them have *the name*—we are content to have *the thing itself*, though it be without the name. We will, therefore, from henceforth call them '*Adventists*,' and ourselves '*outcasts*.' Glory to our King! he will, in a very little while, 'gather the outcasts of Israel.' {May 15, 1845 SSSe, JUBST ??}

But to the proofs that we have entered the great Jubilee year. And first we will state, as one of the pillars of our faith, that the 2300 days ended on the tenth day of the seventh month, Oct. 22, A. D. 1844. This, by the help of God, we will establish by the best of evidence. Still we have no reason to expect that many will admit and feel the force of the proofs. The most we can do is to strengthen the weak hands and confirm the feeble knees of the little remnant that is escaping. It is for the benefit of such only we are now to labor. The 'poor of the flock' are to be fed with 'knowledge and understanding.' See Jer. iii. 15. {May 15, 1845 SSSe, JUBST ??}

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[162] The article "Prophetic Chronology" was written for *The Voice of Truth* and published in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 40–42. Since the May 22, 1845, issue is a continuation of the series, "Prophetic Chronology," it is only a supposition that this is the first article of the series.

[163] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 186–193.

The seventy weeks of Dan. ix, 24, form the first part of the 2300 days of Dan. viii. 14. We are prepared to prove this beyond a reasonable doubt, but it is not necessary. None of the 'little flock' will dispute, or even doubt it. Those weeks were, by the heavenly messenger, Gabriel, divided into three unequal parts or portions—7 weeks—62 weeks—and 1 week. For what purpose was this division? Evidently for the purpose of greater accuracy and certainty in ascertaining, the true chronology, by thus furnishing a number of distinct points or dates, as beacons or waymarks, that should serve as mutual assistants or correctors of each other. The first 7 weeks began at the going forth of the commandment to restore and build Jerusalem, and were occupied in building the street and wall; see Dan. ix. 25. Then the 62 weeks, which are merely the connecting portion of the chain, reach down to the manifestation of Messiah, when he commenced the public proclamation of the Gospel in Galilee, accompanying his preaching with miracles, which were the indispensable proofs of his being the true Messiah; see Matt, iv. 12,17; Mark i. 14, 15; Acts x,. 37. Matt. xi. 2-6; Luke vii. 19-23. Thus it was that our Lord confirmed the covenant with many for one week. As proof that the apostles confirmed the word or covenant for and with Christ, see Mark xvi. 20 and Heb. ii. 3,4: The one week of the confirmation of the covenant ended when the last witness had given his testimony. This last witness was Paul; see 1 Cor. xv. 3-10. His conversion was an astounding miracle, and his testimony to that faith which he once destroyed, was, in that respect, of greater weight than that of any other of the apostles. We must conclude, therefore, that the commencement of his preaching, confirmed as it was by the seal of God, was the event which marked the termination of the 70 weeks. {May 15, 1845 SSSe, JUBST ??}

Thus we see, that the period began at the going forth of the commandment to restore and build Jerusalem. The 69 weeks ended when 'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The *time* is fulfilled.' Here began the last week of the 70, which ended with the conversion of the great apostle of the Gentiles. {May 15, 1845 SSSe, JUBST ??}

Thus we have three important points or landmarks in the chronology of the 'sure word of prophecy,' viz., the going forth of the commandment—the commencement of Christ's public preaching—and the conversion of Paul. But before we proceed to establish the dates of those three events, we will give our attention to another point of the utmost importance in the subject, inasmuch as it shows conclusively the month and day of the month in which the 70 weeks and 2300 days began, and consequently, on what day the latter period must terminate. {May 15, 1845 SSSe, JUBST ??}

We will now turn to Dan. ix. 27, And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.' We are well aware that much labor has been expended in trying to make it appear that the word 'midst,' in this passage, means either *end* or *during*. But every effort of the kind has been utterly vain. All have been compelled to admit that it cannot mean *end*. But some have stoutly contended that it did not mean *middle*, any more than would the expression 'midst of a room,' or 'midst of the seas.' But such persons ought to know that the expressions are not analagous: the cases supposed by way of illustration are by no means parallel. It is not proper to illustrate *time* by *place*, having both length and breadth. *Lines* may be used for this purpose: but the better way is to illustrate time by time. Thus, when we say 'midst of the day,' or 'midst of the night,' every one understands us to mean *mid-day* or *mid-night*, i.e. the *middle point* of the day or night. And the phrase, 'midst of the week,' should also, on the very same principle, be understood to mean the *middle point* of the week. {May 15, 1845 SSSe, JUBST ??}

So much for the English word ‘midst.’ Let us now for a moment look at the meaning of the Hebrew word *chatzi*, which is in this passage translated ‘midst.’ The Hebrew Lexicon defines it thus: ‘*half*, *half part*, *middle*, midst. Now on what principle will any man make either of those definitions equivalent to during? The idea contained in the word is most evidently that of dividing into two equal parts or halves, and of course the dividing point is the *precise middle*. {May 15, 1845 SSSe, JUBST ??}

The last week of the 70 was, therefore, divided in the middle. The event which distinctly marks this division is given in these words: ‘he shall cause the sacrifice and the oblation to cease.’ We have formerly supposed that to have been done by his death upon the cross. But upon a more thorough examination, we find it was done four days before. The sacrifice and oblation was a part of the Law which contained a shadow of things to come. Their observance was binding until those shadows or types began to be fulfilled in the substance or antitype. When that time arrived our blessed. Lord caused them to cease. God no longer regarded their observance by the Jewish priesthood: and at the same time the Jewish church and nation ceased to be God’s peculiar people. But can we ascertain: at what point of time Christ began the fulfilment of the types? Certainly, if we can find was the first type instituted, which was to be perpetuated in the Law. Well, what was that? I unhesitatingly answer, *The paschal lamb*. See Ex. xii. 1-6. The lamb was to be separated from the flock on the tenth day of the first month. Jesus Christ was the antitype of that lamb. And as every *jot* and *tittle* of the Law was to be fulfilled by him, the important point of time could not be omitted. God is an exact time-keeper. The separating of the lamb on that day must be fulfilled by Jesus on the same day, or the Law is broken and the words of Jesus, Matt. v. 17, 18, proved untrue. They who teach otherwise are doing ‘violence to the Law;’ they have ‘corrupted the covenant of Levi.’ {May 15, 1845 SSSe, JUBST ??}

Now let us enquire if Jesus the Lamb of God was separated on the same day as was the typical lamb. We turn to John xii. 1, ‘Then Jesus, six days before the passover, came to Bethany,’ &c. These six days are to be reckoned *inclusive*, i.e. the day he came to Bethany and the day of the passover are both to be included in counting up the six, on the same principle as the ‘three days’ from our Lord’s crucifixion to his resurrection. It must therefore of necessity have been on the ninth day of the month, as the passover was always on the fourteenth, and from the ninth to the fourteenth, inclusive, is six days. Now, in verses 12–15 we learn that he entered Jerusalem the ‘next day,’ which was the tenth. We turn to Matt. xxi. and Luke xix., and find that immediately after his coming into the city, he went into the temple and began its purgation, exercising the power and authority of a king, and, as Mark says, (Mark xi. 16,) ‘would not suffer that any man should carry any vessel through the temple.’ Surely then their temple-worship, or sacrifice and oblation, was made to cease. In his subsequent teachings he reminded them of what he had done; Matt. xxiii. 38, 39, ‘Behold your house is left unto you desolate. For I say into you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.’ {May 15, 1845 SSSe, JUBST ??}

On the tenth day of the first month Jesus rode into Jerusalem in the character of a king, in fulfilment of the prophecy of Zechariah. But the *chief priests* and *scribes* were sore displeased. He had exposed himself to their wrath and vengeance, A *separating line* was drawn between him and the Jewish Church, which was decisive and final. They had come to the point of completion of their rejection of the Messiah; the transgressors had come to the full. They were rejected of the Lord and given over to be destroyed and carried captive by the ‘king of fierce countenance.’ They were cut off; as a church, forever. The Lamb having thus been anti-typically separated from the flock, the observance of the typical sacrifices was no longer regarded, and sacrifice and oblation

were made to cease. The temple, or house, with all its typical observances, was left desolate, for the overspreading of abominations, and to remain SO UNTIL THE CONSUMMATION. {May 15, 1845 SSSe, JUBST ??}

This, let it be remembered, was in the *middle* of the week. And it was on the *tenth* day of the *first* month. What follows? It follows that the week began and ended on the *tenth* day of the *seventh* month. For from the middle of the week to the end are just 3½ years. Commencing on the tenth day of the first month, 3 years would of course end on the same day of the first month, and six months more bring us to the tenth day of the seventh month. Therefore the 70 weeks must have ended on that day, and, as a necessary conclusion, they must have begun on that day. Accordingly we find, Ezra viii. 35, 36, that at the time when the Israelites offered their bullocks, rams and goats, they delivered the KING'S COMMISSIONS to the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.' This was the *going forth* of the commandment, i.e. its delivery into the hands of those officers who alone had power to carry it into execution. And this must certainly have been on the tenth day of the seventh month, as that was the day of expiation, or atonement, and the offerings were not made, according to the Law, on any other day. {May 15, 1845 SSSe, JUBST ??}

- *The Jubilee Standard*, vol. 1, no. 11, May 22, 1845[164]

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {May 22, 1845 SSSe, JUBST 81.1}

Vol. I.] NEW YORK CITY, THURSDAY, MAY 22, 1845. [No. 11 {May 22, 1845 SSSe, JUBST 81.2}

THE JUBILEE STANDARD.

PUBLISHED EVERY THURSDAY AFTERNOON, {May 22, 1845 SSSe, JUBST 81.3}

By S. S. SNOW and B. Matthias, Editors. {May 22, 1845 SSSe, JUBST 81.4}

131 DIVISION STREET, N.Y. {May 22, 1845 SSSe, JUBST 81.5}

TERMS:—Two dollars per hundred or three cents per copy. {May 22, 1845 SSSe, JUBST 81.6}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. Matthias, N. Y. City. {May 22, 1845 SSSe, JUBST 81.7}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same.

For the Jubilee Standard. {May 22, 1845 SSSe, JUBST 81.8}

"LOOKING FOR THAT BLESSED HOPE."

O happy day! when grace subdued
Its foes in my rebellious heart,
And Christ my best affections woed,
And bade the powers of hell depart. {May 22, 1845 SSSe, JUBST 81.9}

O happy day! when Jesus gained
Dominion o'er my guilty soul,
And sweetly all my powers constrain'd
To how to his benign control. {May 22, 1845 SSSe, JUBST 81.10}

O happy day! when heaven proclaim'd,
'Prepare to welcome Christ your king;
Ye who by grace have been reclaimed;
He comes, He comes! Hosanna sing.' {May 22, 1845 SSSe, JUBST 81.11}

O! happy day! the trumpet sounds
All nature forms one general blaze—
My Jesus wears ten thousand crowns,
And blood bought millions shout his praise.
Newark, N. J. C. {May 22, 1845 SSSe, JUBST 81.12}

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[164] https://archive.org/details/jubilee-standard-1845-vol-1.

THE DOOR IS SHUT, AND WE KNOW IT.

Dear Bro. Snow:—The Lord has committed to me some of his goods, and he has taught us, that if we will receive more we must improve that given. Believing this I feel constrained to present, if you shall see proper, to the brethren, some of the light that shines to me from the heavenly camp. We have arrived at a period, when the whereabouts in our voyage to the kingdom, seems to me, to be no more a question of faith simply, but a subject of *knowledge*. {May 22, 1845 SSSe, JUBST 81.13}

This is a bold position to take, but I believe we shall prove it. {May 22, 1845 SSSe, JUBST 81.14}

In presenting the parable of the fig-tree our Lord says, 'so likewise ye, when ye see these things, *know* that he is nigh at the doors.' By observation, by exercising our senses and looking without, we see the fig-tree putting forth leaves, and hence *know* that summer is nigh: 'so, in like manner, [Mark's Gospel] ye'—call into action your *senses* and look abroad, and in this way ascertain and *know*, that He is nigh at the doors. Mark the expression, *doors*, (plural.) There is not some *other* truth here taught. At a certain point of time the Saviour would have us search into this subject. There must then be something deeply interesting to us, or of vital importance in this question of the *doors*. But have we understood what this shut door in the 25th chapter of Matt. is? I think not—some of us have said 'the door of mercy;' but I can see no such expression in the Bible. {May 22, 1845 SSSe, JUBST 81.15}

To ascertain what a *shut* door is, we will inquire what is meant by an *open* door? If we can decide upon that, we will, of consequence, have learned what its opposite is. In determining what the other several legs or parts of the parable of the ten virgins were, we have searched the Scriptures, and have taken up one after another—the virgins, the lamps, the oil, the tarrying, the night, the Bridegroom, the marriage, &c.; and to see what the Spirit would have us understand by them, we have compared Scripture with Scripture, and thus became wise. {May 22, 1845 SSSe, JUBST 81.16}

Let us follow the same rule in regard to this, and we shall see, that so far from being a *small* part, that we should treat it so lightly as we have been wont to do; that it is the most important leg of the parable—shedding light upon the whole, and confirming us in the great stand taken, that the Bridegroom has come and the marriage taken place. {May 22, 1845 SSSe, JUBST 81.17}

Now, then, what is an open door? Paul will tell us, 1 Cor. xvi. 9, 'For a great door and effectual is opened unto me, and there are many adversaries.' Again, 2 Cor. ii. 12, 'Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.' We have no difficulty to understand what is meant here. Paul tells us by this figure, that to him special opportunities were presented for preaching the gospel, that the multitude gladly heard the Word; or, in other words, there was *great access to the people*. The same idea is given in Col. iv. 3, 'Withal praying for us, that God would open unto us a door of utterance,' &c. These scriptures would be sufficient, had we no others, to settle the point; but the Spirit will not leave us to question in the least this matter. So hear more of its teachings. Acts xiv. 27, 'And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had *opened the door* of faith to the Gentiles.' Here the Apostles would have us understand that God had disposed the Gentiles to hear and receive the truth. Read Acts xiii. 46 and 48, and see this clearly. Once more, the the Saviour says, Jno. x. 9, 'I am the door;' by this is evidently meant his words—his *truth*. For he also says, Jno. xiv. 6, 'I am the way, the *truth*, and the life;' and, as before read, 'I am the door;' all which expressions mean one and the same thing. If this be not clear, read Jno. xv. 4, 'If ye abide in me and I in you,' &c.; then in the 7th verse, 'If ye abide in me and *my words* abide in you,' &c. Here we see, that to have Christ in us, is to hold fast his words. The words

of Christ, then, or his *truth* constitute *the door*; access to the people in presenting this truth—*the open door*. And what are Christ's words? Why, 'the kingdom of heaven is at hand,' 'I will come again,' 'surely I come quickly,' and, of this dispensation, *time* as well as judgment. {May 22, 1845 SSSe, JUBST 81.18}

Now if, by looking without we can see that the time has come in the history of the Church and world, when a *cry* has been made 'Behold the Bridegroom cometh, go ye out to meet him!' and after which men will no longer hear, but reject *every thing* uttered upon the subject of the time of the Lord's appearing, must we not *see and know that the door is shut*? {May 22, 1845 SSSe, JUBST 81.19}

We have come to just such a time, to the time Paul tells us of as spoken by the prophet, Acts xiii. 41, 'Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye will *in no wise believe*, though a man declare it unto you;' to the time spoken of by Isa. vi. 10, 'Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert, and be healed;' we have come to the time when 'the word of the Lord *was* unto them, percept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they may go and fall backward and be broken, and snared and taken;' Isa. xxviii. 13. {May 22, 1845 SSSe, JUBST 81.20}

We will trace this subject of the door a little farther; for if this is the truth, parallel Scriptures will agree with it; and any

that have allusion to it will have light thrown upon them, and *all* will harmonize. We will find too, that there is uniformity of meaning attached to this word wherever used as a *figure*. It is found in Micah vii. 5, 'Keep the doors of thy mouth from her that lieth in thy bosom;' i.e. keep them *shut*. There will certainly *then* be no hearing. Matt. vi. 6, 'But thou, when thou prayest, enter into thy closet, and when thou hast *shut to thy door*,' etc. Here we learn directly what a shut door is. When we are certain there is no hearing, or that no one hears us, is what the Lord means to teach, then pray to our Father which is in secret, and our Father which seeth in secret will reward us openly. Again, Ecc. xii. 4, 'And the doors be shut in the streets,' &c; read the chapter to see if the instruction is not for us of these days. Isa. xxvi. 20, is now more than ever, intellible. Job xxxviii. 17, 'God answered Job,' &c. last clause of the verse, 'hast thou seen the doors of the shadow of death?' What a solemn moment we are in! These doors, when moved, are the shadow of death; not death itself, but its *shadow*. {May 22, 1845 SSSe, JUBST 81.21}

We can now have a clear understanding of those passages in Rev. iii. 7, 8. The Philadelphia church is here brought to notice, and evidently represents the Advent brethren, while preaching *time* up to the 10th day of the 7th month. To them it is said 'I have set before thee an *open* door, and no man can shut it.' How true! In preaching *time* up to the 10th day of the 7th month, with what profound attention it was listened to; and all classes of the people throughout the land, eagerly sought to know, and searched the Scriptures daily to see if these things were so; and all the means used to spread the tidings were wonderfully blessed. Men and devils, with all their arts and devices could not prevent the work or stop the disposition to hear; for God had said 'no *man* can shut the door.' But how changed is every thing now! There is no hearing; and, what is astonishing, men who, while the door was open, fought mightily for the Lord, turn about, give up their confidence, and labor as hard to *open* the door as their former enemies did to *shut* it. But their efforts we see are all fruitless and unavailing; and they *will* be so; for he that hath the key of David shutteth and *no man openeth*. {May 22, 1845 SSSe, JUBST 82.1}

Attention has been called to the fact, that there are '*doors*;' and now let us inquire into the *other one*, for I can find but *two*. Rev. iii. 20, 'Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in and sup with him and he with me.' {May 22, 1845 SSSe, JUBST 82.2}

Here is a door at which the Lord is knocking, and of course must be another one; for we do not knock at a door over which we have command. It is, then, clearly not the door he himself has shut. The only other to be found is in Hosea ii. 15, 'And I will grant her her vineyards from thence, and the valley of Achor for a *door of hope*,' &c. In connection with this, read the latter part of the 7th chapter of Joshua. The other is the door of *faith*, this, the door of *hope*. Who has hope? Not the Gentiles or world. Those that are in Christ, that receive his *truth* and *keep* it. To knock is to speak to. See in proof, Cant. v. 2, 'It is the *voice* of my beloved the knocketh, saying, Open to me,' &c. 'I opened to my beloved—my soul failed when he *spake*.' But the succeeding words of the verse before us settles it. 'If any man *hear my voice*.' There is here a voice and hearing brought to view with the figure, knocking. Some one is speaking to his people at a certain time. How does Christ speak to us? By his messengers; for he says, 'He that heareth you, heareth me.' And has he not always been thus speaking to us? Yes. In this place we are informed it is *at the door* this knocking is done. The word spoken, then, must be of the inheritance of the kingdom promised to Israel, and of all that relates to a qualification for that kingdom. 'Blessed is he that watcheth and keepeth his garments.' The whole truth is now to be declared fearlessly by his messengers. Is he not saying, 'Be ye holy; forsake *all* for Christ, and be pilgrims and strangers, for the kingdom of heaven is now NIGHT at hand, the *hour* of his judgment is *come?*' And Malachi iii. 3 is in process of fulfillment—Christ sitting as a refiner's fire, &c. How necessary to hear his voice, and not only to *hear* but to *open the door*, i.e. *do* what we hear. 'Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the *will* of my Father which is in heaven.' 'Many will say unto me in *that day*, Lord, Lord, have we not prophesied in thy name' &c., Matt, vii. 22. *We are in that day*. This will be seen by comparing Matt. vii. 22, and xxv. 11, with Luke xiii. 25. {May 22, 1845 SSSe, JUBST 82.3}

The question may now be asked, in consideration of the view here presented, 'May sinners yet be reconciled to God?' We learn, I think, from the Scriptures quoted, they will not be, for they will not hear; and if they do, they *begin to stand without*. Luke xiii. 24, 25, 'strive to enter into the straight gate (or narrow door;) for many will seek to enter in and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand *without* and to knock at the door, saying, Lord, Lord, open unto us.' But what is it to *stand without* and to knock at the door? A door leads into a *house*; it is said 'the Master of the *house*.' To understand this matter, let us enquire what this figure, the house, means. 1 Pet ii. 5, 'Ye also, as lively stones are built up a spiritual house.' Also, 1 Tim. iii. 15. Refer to, and read it. To get into this house, or be a component part of it, we must enter by *the door*, which is *the truth*; for, says the word, John x. 1. 'Verily, verily I say unto you, He that entereth not in by the door into the sheepfold, (or house,) but climbeth up some other way, is a *thief and a robber*,' i.e. he is there *only* to do *mischief*. We learn that *some* who *were* in the house, *leave it*. How do they get out? Answer: Heb. iii. 6, 'But Christ as a son, over his own *house*, whose house are we *if* we hold fast the confidence and the rejoicing of the hope firm unto the end.' Then it is plain, if any give up the profession of their faith and the rejoicing of the hope, they are no longer in the house, and if notwithstanding, they still cry unto the Lord to save them, and seek to save others, do they not do so standing *without*? An open door, we have seen, is the people disposed to hear; then for us to cry open the door, is to ask the Lord to dispose men to hear, or, in other words, to *seek revivals*. We witness such things now. {May 22, 1845 SSSe, JUBST 82.4}

But to the question: 'If any *man hear my voice and open* the door, I will come into him and will sup with him and he with me.' Do we not learn from these words, (for the chronology of this knocking is after the wedding, Luke xii. 36,) that if we do not *stand without*, seeking to be saved and to save others, but come by the *door* into house—i.e. embrace the *whole truth of this dispensation*, which is the kingdom and appearing of Christ, with the *time* of that appearing, and also hold fast that which we have, and manifest our faith by our works, that our Lord will come in and sup with such and they with him? But it is evident there can be no laboring for the ungodly, unless we go without the house, for they will not hear; and we are taught to 'let the filthy be filthy still,' &c. Yet if any shall hear the words that are now spoken to *the children*, by the *faithful and wise* servants of the household; let them open the door, let them obey the word and live. Rev. iv. 1, 'After this I looked and behold a door *opened in heaven*.' Has not this been fulfilling since the 10th day of the 7th month? And I would suggest that we examine the 4th, 5th and 6th chapters of Rev., and see if there are not some things here we have not yet understood. Brother, O let us praise the Lord for the increasing evidence from his word and the signs of the times, that we are *right* and that in a few more days we *shall* return to Zion with songs an everlasting joy upon our heads.
WM. B. ELLIOTT.[165]
Philadelphia, May 8, 1845.

For the Jubilee Standard. {May 22, 1845 SSSe, JUBST 82.5}

"THE JUST SHALL LIVE BY HIS FAITH." HAB. ii. 4

If a ship always had a fair wind and tide, where would be the trial to know if she would stand a storm or beat against a head wind? Or if a seaman never experienced a storm, where the proof that he is a good man and to be depended on in time of danger? {May 22, 1845 SSSe, JUBST 82.6}

So if the Christian suffers no persecution and meets with no trials, where the proof that he is what he professes to be? Any man may be a fair weather sailor and be useful in fair weather,

but it requires experience and perseverance to do duty in a storm. So any man can be a Christian and have many of the Christian graces and virtues during a revival, and while the softening influence of the Holy Spirit is at work on the hearts of the people, but it requires patience and grace to be a Christian when the fierce storm of opposition and persecution is howling around, or the more treacherous under-currents of PRIDE and POPULARITY are striving to draw him away from his own stead-fastness. 'Be patient, therefore, brethren unto the coming of the Lord, And remember 'Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him;' James i. 'God *is* faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it; 1 Cor. x. 13. 'And may the trial of your faith be more precious than that of gold that perisheth, that it may be found unto praise and honor and glory at the appearing of Jesus Christ.' Amen. J. LENFEST. {May 22, 1845 SSSe, JUBST 82.7}

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[165] This is the only letter in the periodical under his name. This is likely coal dealer William Baker Elliott (c. 1820–1879), of Philadelphia, Pennsylvania; see https://www.findagrave.com/memorial/89810916/william-b.-elliot.

For the Jubilee Standard.

REASONS WHY I AM LOOKING FOR OUR KING TO COME SPEEDILY TO REIGN ON THE EARTH.

I believe the vision has been written and make plain upon tables: Hab. ii. 2. {May 22, 1845 SSSe, JUBST 83.1}

I believe we have passed the time [in 1843] when, according to the Scriptures we were to expect the coming of the Lord: Matt. xxv. 1. {May 22, 1845 SSSe, JUBST 83.2}

I believe we have passed the tarrying time; Matt. xxv. 5. {May 22, 1845 SSSe, JUBST 83.3}

I believe the prophetic periods have all expired, except the 1335 days: Dan. xii. 12, 13. {May 22, 1845 SSSe, JUBST 83.4}

I believe the Bridegroom came to the Ancient of Days, received his kingdom, and is crowned King; Dan. vii. 13, 14. {May 22, 1845 SSSe, JUBST 83.5}

I believe the kingdoms of this world are become the kingdom of our Lord and of his Christ; Rev. xi. 15. {May 22, 1845 SSSe, JUBST 83.6}

I believe the Atonement, or mystery of God, is finished; Lev. xvi. 29, 30; Rev. x. 7; xxii. 11, 12. {May 22, 1845 SSSe, JUBST 83.7}

I believe the Jubilee trumpet has sounded; Lev. xxv. 9; Rev. xi. 15. {May 22, 1845 SSSe, JUBST 83.8}

I believe we are in the '*little while*;' Isa. x. 25; xxix. 17; Jer. li. 33; Hag. ii. 6; Jno. vii 33; xvi. 16; Heb. x. 37. {May 22, 1845 SSSe, JUBST 83.9}

I believe our King has been sitting 'as a refiner and purifier of silver;' Mal. iii. 1-3; Rev. xiv. 14. {May 22, 1845 SSSe, JUBST 83.10}

I believe we are in the time of 'patience of the saints;' Heb. x. 36; Jas. v. 7, 8; Rev. xiv. 12. {May 22, 1845 SSSe, JUBST 83.11}

I believe the '*time of trouble*' has commenced; Jer. xxx. 7; Dan xii. 1; 1 Pet. i. 7; iv 12, 13; Rev. iii. {May 22, 1845 SSSe, JUBST 83.12}

I believe the scattering of the power of the holy people is nearly accomplished; Dan. xi. 7; Amos ix. 9, 10. {May 22, 1845 SSSe, JUBST 83.13}

I believe the Lord our King is about to dash the nations in pieces; Ps. ii. 9. {May 22, 1845 SSSe, JUBST 83.14}

I believe the King of kings is about to descend from heaven, raise the dead saints, change the righteous living, and we shall all be caught up to meet him in the air; 1 Thes. iv. 16, 17. {May 22, 1845 SSSe, JUBST 83.15}

I believe my faith is increasing every day: Prov. iv. 18; and, finally, I believe that without holiness no man shall see the Lord; Heb. xii. 14. {May 22, 1845 SSSe, JUBST 83.16}

Are not these reasons sufficient? If they are not, a multitude more are at hand. Look at the signs that are given in the Bible. How completely are they fulfilled. {May 22, 1845 SSSe, JUBST 83.17}

Take a look into the moral world. See the entire want of spirituality in the churches: hear them mourn and lament; Amos viii. 10: hear them wonder why this state of things exists. See them grope in the dark, Job v. 14; Isa lix: 9-11, 20. {May 22, 1845 SSSe, JUBST 83.18}

But take a look also into the natural world. See the judgments written already beginning to be poured out. Who can account for the unparalleled amount of destruction by fires, unless the judgment has commenced, not in the sentence only, but in the execution? *I believe it*. And my prayer is, that the fires may continue to burn, until the earth shall be restored to its Eden state.

Praise the Lord! we are not at a loss for a reason for our *hope*. Let us hold fast the profession of our *faith*. Our King will soon vindicate his own cause, and deliver his 'little ones' under the whole heaven. Remember *the test*—HOLINESS UNTO THE LORD.
Brooklyn, May 16. J. K. BELLOWS. {May 22, 1845 SSSe, JUBST 83.19}

LETTER FROM BRO. T. W. HASKINS.

Dear Bro. Snow:—We are still here on the sin-cursed earth. Well, I am, and trust you are, firm in the *faith* of Jesus' PERSONAL and SPEEDY coming, and find I have my faith and patience tried beyond what I expected; but I am determined not to let the devil have the victory over me, and allow myself to murmur or *doubt*, but cleave to the Lord and trust in him as my guide, and believe he will be my deliverer in the right time, and hold fast the confidence and rejoicing of my *hope* firm unto the end. And I do still believe with all my heart that we have followed the *Word* of our Lord thus far, yea, I still believe God called and sent Bro. Miller to preach the *time*, and that the cry, 'Behold the Bridegroom cometh,' &c. given by yourself and others, was of *God, and no delusion*, and I am still on the '*rock*,' and am determined to stand there until I perish, or my master comes to deliver; and I have no doubt about that, for his word is *true* and *faithful;* and I did not go to the Rock in a whirlwind of delusion; no, but with cool, deliberate *faith* and the cost well counted, (and it cost all I had,) and did cut myself off from every means of escaping or returning; but I have been most earnestly invited and even warned by all that is good, and as I value my soul to come off and confess my delusion. But no; it is a *reality* to me. I believe my Lord's voice was in the call to go on the Rock, and I have perfect confidence in him, and mean to wait till he comes, if it is longer than I expected or understood him to say, though all should leave me alone; but even this I do not fear; no, there will be a happy *few*, a 'little flock;' and we do *know* the time is *near*, and now the first month is past, and I am with my waiting brethren, disappointed again. I know that this is *one* more step onward, one disappointment less to meet; praise God, I am looking, and expect to see my Lord very soon indeed, unless we see *new* time; and if I see any from the Bible I will believe it and be not ashamed, no 'Blessed is he that waiteth and cometh to the thirteen hundred and five and thirty days.' {May 22, 1845 SSSe, JUBST 83.20}

O! what watchfulness is needed now! O! how important to 'REMEMBER LOT'S WIFE.' I hope you will hold out and go on, and God will enlighten your understandings, that you may give 'meat in due season,' to the scattered flock. {May 22, 1845 SSSe, JUBST 83.21}

I enclose one dollar, but a mite, true, from the Roxbury band—hope we shall send more soon, if time continues; please send *three* papers. Do hope and pray that your paper will be continued until the Lord comes.
Your in the blessed hope of the coming Lord,
Roxbury, May 8. T. W. HASKINS.[166] {May 22, 1845 SSSe, JUBST 83.22}

LETTER FROM BRO. F. T. HOWLAND.

Dear Brn. Snow & Matthias:—I have been much pleased with the stand you have taken in defence of *the truth* of our glorious King, and hope you will continue to give the dear little lambs of the flock the untarnished and unadulterated truth. By that and *that alone* can they be fed at this time. O! may God bless you with a double portion of his Holy Spirit at this perilous crisis, that you may continue faithful to the end, and that you and all the faithful and wise servants of our immortal

[166] Thomas Waldo Haskins.

King may be instruments of writing upon us his *new name*, that we may be pillars in the temple of our God. O glory to his holy name! I long to see our great King coming from the wedding with the Bride, the Holy city, the paradise of God, the garden of Eden, that holy place wherein Adam walked and talked with God. Oh! I long to walk those golden streets with our dear Saviour and King, who is now the God of the whole earth. {May 22, 1845 SSSe, JUBST 83.23}

Yours, in expectation of seeing the King in his beauty, at the farthest when the *pentecost* has fully come. Hold on, dear brethren, and the crown is yours.

F. T. Howland.[167]

New Bedford, May 13.

84[168]

From the Hope of Israel.

TO PRAYER!

"Ripe is the vintage of the earth:
Its clustering grapes are round and full:—
Messiah comes to tread amain
The wine-press of the battle-plain!" {May 22, 1845 SSSe, JUBST 84.2}

Isa. lxiv. 1, 2: 'Oh that thou would rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth water to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence.' {May 22, 1845 SSSe, JUBST 84.3}

Lxii. 6, 7: 'Thou art my King, O God: command deliverance for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.' {May 22, 1845 SSSe, JUBST 84.4}

Ps. cii. 13-20: 'Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death.' For thus saith the Lord, 'I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. I will yet for this be inquired of by the house of Israel, to do this for them.' {May 22, 1845 SSSe, JUBST 84.5}

'O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayers of thy servant and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O

[167] For Frederick T. Howland (1805–1873), of New Bedford, MA, see 2SG 116; https://www.clyx.com/books/fiske/a_century_of_science_and_other_essays/note_an_account_of_the_adoni-shomo_community.htm.

[168] See https://archive.org/details/jubilee-standard-1845-vol-1.

Lord, hear: O Lord, forgive: O Lord, hearken and do: defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.' Thus Daniel prayed when he had learned by books that the number of years were accomplished in which Jerusalem was to be desolate—and in view of this type or example we are to pray, for the Lord hath 'set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, [or are the Lord's remembrancers,] keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.' 'Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.' Ps. lxxiv. 20-23, 'Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty. O let not the oppressed return ashamed: let the poor and needy praise thy name. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.' cxliv. 5-8: 'Bow thy heavens, O Lord, and come down touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.—Send thine hand from above; rid me and deliver me out of great waters, from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.' Ps civ. 35: 'Let the sinners be consumed out of the earth, and let the wicked be no more.' {May 22, 1845 SSSe, JUBST 84.6}

'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.' C. {May 22, 1845 SSSe, JUBST 84.7}

FOREIGN NEWS.

There has been an arrival from England, bringing papers to the 4th inst, but there is no intelligence of any interest. Affairs in Switzerland remain stationary. The excitement in England, Ireland, and Scotland, on the Maynooth question, is intense. In Algeria troubles are likely to commence again, as the unconquerable Abd-el-Kader has got together a considerable force, principally composed of Arabs of the desert tribes, and is again threatening the advanced posts of the French. In India, the Khalsha army, 40,000 strong, had assembled with a short distance of Goolab Singh's position, and as its numbers were double those of his troops, might possibly muster courage to attack them.

THE JUBILEE STANDARD.
'Lift up a Standard for the People.'
NEW YORK, THURSDAY, MAY 22, 1845. {May 22, 1845 SSSe, JUBST 84.8}

PROPHETIC CHRONOLOGY.—CONTINUED.[169]

In our last we proved conclusively, from '*the midst of the week*' being the *tenth* day of the *first* month, that the 70 weeks must have ended on the *tenth* day of the *seventh* month. Consequently we must see that the 2300 days, of which the 70 weeks form the first part, began on the *tenth day of the seventh month*, whatever may have been the date of the year. From Ezra viii. 35, 36, we also showed that on that day of atonement or expiation, when the children of Israel who had returned from captivity offered their bullocks, rams and goats, according to the law, the '*king's*

[169] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 193–197.

commissions' were delivered to the properly constituted executive officers, who were commanded under penalty of death, banishment, confiscation of goods, or imprisonment, to furnish Ezra and the Jews whatever they required according to the law of God, and to do it *speedily*. See Ezra vii. 21-26. Did they obey that command? Certainly. The laws of the Medes and Persians were not to be trifled with. See the last clause of chap. viii. 36, 'And they furthered the people and the house of God.' Here we find the '*going forth* of the commandment,' on the 10th day of the 7th month. {May 22, 1845 SSSe, JUBST 84.9}

Again, it must not be forgotten that the first 7 weeks of the 70 were divided from the remainder, and allotted to the building of the street and wall; see Dan. ix. 25. Now should we say that 7 years were allotted for the promulgation of the gospel of the kingdom, and then say the those 7 years began 3, 6, or 9 months before the work began for which they were allotted, we should be guilty of an absurdity or contradiction. So also when it is admitted that those 7 weeks were allotted for the work of building the street and wall, to say the time commenced before they began the work is absurd. But when did the work commence? Not until the Jews had arrived in Judea, the magistrates had been appointed, and, by the 'king's commissions,' clothed with authority and power to carry the commandment or decree of the God of heaven into effect. This decree from God was begun by Cyrus, as his instrument or agent. See Isa. xliv. 28, 'That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid.' Again, Isa. xlv. 13, 'I have raised him up in righteousness, and I will direct all his ways: he shall build my city,' &c. For the fulfillment of this prophecy, see 2 Chron. xxxvi. 22, 23; Ezra i. 1-4. Now read Ezra vi. 1-14, and it will be seen that the decree *made* by Cyrus, was *renewed* by Darius, and *completed* by Artaxerxes.[170] But the point of consummation was its '*going forth*,' or going into effect, in the *commencement* of the building of the city. And this, we have shown, was at the great day of expiation, after Ezra and the

Jews had returned from Babylon. There the *first step* was taken after the *completion* of the decrees or commandment, towards *building the city*, when 'they delivered the king's commissions unto the king's lieutenants, and to the governors, which were on this side the river: and they furthered the people, and the house of God.' We come then to this necessary and unavoidable conclusion:—that as the 2300 days *began*, so they must *end*, on the *tenth day of the seventh month*. {May 22, 1845 SSSe, JUBST 85.1}

Well, what then? Why, 'THEN *shall the* SANCTUARY *be* JUSTIFIED,'—[see margin.] And what is *the sanctuary*? Let the Word of God answer the question; see Ex. xv. 17, 'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' Here we see that the sanctuary is the Lord's *dwelling-place*. But what is his dwelling-place? It is Zion. As proof see Ps. ix. 11; lxviii. 16; cxxxii. 13, 14; cxxxv. 21.; Isa. viii. 18; Joel iii. 21. These and many other passages show us clearly that the chosen dwelling-place of our Lord is Zion or Jerusalem. This cannot be old Jerusalem which is in bondage with her children, but is the Jerusalem *above*, which is free, and is the *mother of us all*. {May 22, 1845 SSSe, JUBST 85.2}

[170] Ellen White uses this same explanation of Ezra 6:14 in GC88 326.2: "In the seventh chapter of Ezra the decree is found. [Ezra 7:12–26.] In its completest form it was issued by Artaxerxes, king of Persia, B. C. 457. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment [margin, decree] of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, re-affirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning [327] of the 2300 years. Taking B. C. 457, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled."

But is nothing more than the 'city of the great King' intended by the term 'sanctuary?' Does Zion or Jerusalem embrace nothing more? We shall find, upon a full examination of the Scripture on this point, that the people of God and their inheritance are sometimes all included under the apellation of Zion. In this sense the name is used to designated the *whole* of the *kingdom of God*. But as the terms 'kingdom of heaven,' or 'kingdom of God,' are frequently applied, in the Scriptures, to the several *parts* of the kingdom, so 'Zion' and 'Jerusalem' are applied not only to the 'holy city' which is the great *capital* or *metropolis* of the kingdom, and, therefore, spoken of as representing the whole, but also to God's people, 'the host,' and to the several parts of their inheritance, 'the sanctuary.' Zion, then, is the sanctuary, i.e. the *inheritance* of our Lord and his people. {May 22, 1845 SSSe, JUBST 85.3}

But how is the sanctuary justified? We answer, by the *atonement* or *reconciliation*. And here we will recur again to the Law—the shadow of things to come; Lev. xvi. 33, 'And he shall make an ATONEMENT for the HOLY SANCTUARY, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.' Thus in the type the 'holy sanctuary' was cleansed or justified. And this was to be perpetuated as a 'STATUTE' to be observed 'ONCE a year.' That 'once' was always the *tenth day* of the *seventh month*: see verse 29-31. So also in the antitype, the 'HOLY SANCTUARY,' i.e. Zion or Jerusalem must receive the atonement or reconciling on *the same day*, and thus be *pardoned* or 'JUSTIFIED.' When that is done, and *not before*, these blessed words have their binding force upon God's ministers:—'COMFORT YE, COMFORT YE, MY PEOPLE, SAITH YOUR GOD. Speak ye comfortably [margin, APPOINTED TIME] IS ACCOMPLISHED, that her INIQUITY IS PARDONED: for she HATH RECEIVED of the Lord's hand DOUBLE FOR ALL HER SINS.' {May 22, 1845 SSSe, JUBST 85.4}

Every man, who is not awfully and fatally blinded, must see that this command could never apply till the *appointed time* is accomplished and the *sanctuary justified*. And as it is perfectly evident from this passage of God's Word, that his ministers have an important work to do *after that*, in comforting his people with these gracious words, it follows necessarily, that the 2300 days end, and Zion receives her *justification* or *pardon* in the *completion* of the *atonement* on the 10th day of the 7th month, and that to *before* the King of kings comes, and the *few faithful watchmen* are discharged from Jerusalem's walls. And as the sect of Adventists *profess* to be looking for the *immediate* coming of Jesus, where is the consistency of their denying that the great point is passed, which must pass before his personal appearing? In other words, why should they deny that the 2300 days have ended, and the atonement, or mystery of God, is finished? S.[171] {May 22, 1845 SSSe, JUBST 85.5}

(To be continued.) {May 22, 1845 SSSe, JUBST 85.6}

We trust those who love and hold fast the truth which we have received, will exert themselves to sustain the *Standard*. We have every thing to struggle against, except the Lord and his people, and his truth:—these are on our side. But those who are to be fed are the '*poor* of the flock;' and our paper cannot be sustained without great effort. Come, friends, one and all, rally for our help. S.[172]

For the Jubilee Standard. {May 22, 1845 SSSe, JUBST 85.7}

THE "NEW COMMANDMENT."

As we follow the cloudy pillar, and near the promised inheritance, we receive the earnest of its fruition. Like the grapes of Eschol, this foretaste is known by some as the seal, and token of the coming glory, while others, with a murmuring heart, turn away from the cross on which it hangs,

[171] S. S. Snow.
[172] S. S. Snow.

and dread the onward conflict. In the dark night of his betrayal, our blessed Saviour, preparing his disciples for the 'little while' of their approaching grief, (which seems to be a shadow of the second 'little while,' in which we 'shall weep and lament, but the world shall rejoice,') says, 'A NEW commandment I give unto you, that ye love one another, AS I HAVE LOVED YOU, that ye may also love one another.' Immediately after, he prays the Father, for those also, who shall believe through their word, 'that they all may be one, as thou, Father, art in me and I in thee; that they also may be one, as thou, Father, art in me and I in thee; that they also may be one in us;' also 'that they may be ONE, even as we are one.' The beloved disciple also speaks of this 'new commandment,' and the burden of his epistolary message is, 'the anointing,' the 'unction from the Holy One,' and 'our love made perfect, that we may have boldness in the day of judgment, because, as he is, so are we in this world.' We perceive then, that there is a trial, or process, by which our love shall be made perfect, to prepare us, to side boldly with Christ in the day of judgment, because as HE IS, so all those who possess his Spirit, and are one with him, will certainly be in this world. Although still separated from his person, yet this divine sympathy, a oneness with him, in spirit, will make us willing in the day of his power, to change with him, from his intercessory or priestly, to his executive or kingly office. In this separation from the world, and entire union, and interest, with Christ, we now realize an unearthly love, springing up in the soul of all who are one with him. We receive and understand the following blessed teachings: 'Beloved, let us love one another, for love is of God.' 'If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit,' 'and we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him,' 'there is no fear in love, but perfect love, casteth out fear.' 'My little children, let us not love in word, neither in tongue, but in deed and in truth.' {May 22, 1845 SSSe, JUBST 85.8}

It has long been our prayer and thirst to be filled with God, and now that we know and believe that God is love, how is our love and joy made perfect. In this dark hour of the *scattering* of the holy people, how precious and peculiarly needful is this solace from the bosom of the Father. With us, it is now our Lord Jesus Christ and his ransomed host, those who are true to his glory and who *persevere* in following him and his words through the snares and perils of this last temptation. Those who are coming up through great tribulation, who *endure*, and are *pressing on*, to overcome the opposition of earth and hell. Those who show, by their fruits that they love Jesus and his appearing. With Christ and his despised, afflicted and scattered remnant, or seed, we are united in the obedience of the new commandment, which is the seal of the everlasting covenant. Jesus reigns, and we respond, alleluia, amen! His people are *tried*, and will soon overcome by the blood of the Lamb and by the word of their testimony. And 'salvation and strength, and the kingdom of God, and the power of his Christ,' shall come. Amen and amen: even so come, Lord Jesus. C. S. M.[173] {May 22, 1845 SSSe, JUBST 85.9}

Philadelphia, May 20. {May 22, 1845 SSSe, JUBST 85.10}

86

Dear Brn. Snow and Matthias:—The whole head is sick and the whole heart is faint and made to bleed, when we read the proceedings (of those that profess to be looking for our glorious King, but are in reality saying in their hearts my Lord delayeth his coming,) of those in conference at Albany three weeks since, and we are ready to exclaim with the prophet, (Jer. ix.) 'Oh that my head were waters, and mine eyes a fountain of tears that I might weep day and night for' them. Again, (Jer. ii.) "My people have changed their glory for that which doth not profit. Be astonished,

[173] Clorinda Strong Minor.

oh ye heavens at this, and be ye horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' Is not the blessed Jesus wounded in the house of his friends? 'Let the potsherd of the earth strive with the potsherds of the earth, but wo unto him that striveth with his Maker.' {May 22, 1845 SSSe, JUBST 86.1}

My spirit groans within me and troubled, when I see those settle down upon their less by appointing unfaithful shepherds, while the prophet (Jer. xxv.) tells us plainly what is about to come on them—a howling and crying, and no way to flee; likewise the principal ones of the flock. For the Lord hath spoiled their pasture, and the peaceable habitations are cut down. {May 22, 1845 SSSe, JUBST 86.2}

It now behoves the little flock, scattered over the mountains, in this last hour of trial and conflict, to keep upon their watchtower. Portentous clouds are hanging over us, and will soon burst and reveal the King in his beauty, taking vengeance on them that know not God, and that obey not the Gospel of the kingdom, and say my Lord delayeth his coming. Yes, brethren, the drama of this world's history will very soon be closed up. We must stand with our loins girded, our shoes on our feet, and the staff in hand. We are still on *that flat rock* that those shepherds left after the 'midnight cry' had died away, and although storm after storm arises, and the waves roll high, we are still clinging to it; our Pilot has been with us, and is still with us, and has promised to be with us to the end; we will trust him though he slay us. {May 22, 1845 SSSe, JUBST 86.3}

Dear brethren, keep the standard up, as the Lord directed Moses to make the brazen serpent and to raise it upon a pole, that those who would look upon it might live. O, how important, just as the scene is about to close up,—when the enemy is coming in like a flood, that the standard should be kept up. We are a poor, trodden down, oppressed people, as God's people have been in every age of the world,—they have been hunted like the poor, inoffensive deer, on the mountains, in the valleys, and put to death by thousands, simply for reading his blessed Word on their faces by the light of a few smoking embers; and will he not be avenged of them. *Yes*, '*he will avenge them speedily*.'

Yours, waiting for the consumption of our hopes, C.

Newark, May 9. {May 22, 1845 SSSe, JUBST 86.4}

LETTER FROM BRO. R. T. HASKINS.

Dear Bro. Snow:—How glad I am that you are permitted, by the goodness of God, to send forth the word of life to the true Israel. I have watched for the packages you have sent of late, and have taken them to Advent houses, where there was the least ray of light like loving the appearing of Jesus, but sad to say, I find so many struck with Sodomite blindness, that I am not a very welcome visitor. Well, I will praise the good Lord for a few kindred spirits that cannot be fed with anything short of 'meat in due season.' Every day reveals new evidences that our blessed King is coming, and very speedily; for now it has come to pass that if a child of God shall read out of the Holy Book that the Bridegroom has come—the atonement is made, the famine is come, &c., then he is cast out as one who must have a mark placed, making divisions, &c. Well, for one I can I can thank God and take courage, that the sword of the Spirit does make division, and none of God's little ones will be found trying to unite Christ with Belial. I believe all the wise can now see where they are, in the path that leads to glory; surely all that have their lights trimmed and burning are not beating their fellow-servants, nor saying in their hearts my Lord delayeth his coming—but are growing stronger in the cry, 'Come, Lord Jesus, and come quickly.' The band in this place is

divided of course—and the largest part are about settling a minister—a few children came out from amongst them three weeks since, and are striving to hold fast the beginning of their confidence firm unto the end. May the Lord bless your labors by feeding the famishing flock; yes, dear brother, our conflict is just over: let us fight manfully, the crown is just a head: glory, hallelujah to the Lamb! My soul is happy as we shall see our King in glory. {May 22, 1845 SSSe, JUBST 86.5}

Worcester, May 16. R. T. HASKINS.[174] {May 22, 1845 SSSe, JUBST 86.6}

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* * * * The little band in Cleveland are strong in the faith, and almost unanimous in the belief that we are in the position that Elijah and Elisha were after they had passed the Jordan. If we watch we shall see the Chariots and horses of fire; if not, we shall not see them. Oh, how big with interest is the present moment. He that endures to the end shall be saved, and blessed is he whosoever shall not be offended in me. There are many ardent prayers going up from warm hearted brethren and sisters for those servants that give meat in due season. May the Lord sustain you in arduous undertaking.

Yours, in the bonds of Christian fellowship.

NEWELL BOND.[175]

Cleveland, May 7, 1845. {May 22, 1845 SSSe, JUBST 86.7}

LETTER FROM BRO. J. OVENS.

Dear Bro. Snow:—Why is it that we never noticed the evidence that gathers round the pentecost, as being the time for the Advent. Our Lord says, the 'harvest is the end of the world:' our brethren generally supposed the 7th month to be the harvest, but I think without evidence. It is probable that in the third month was the harvest-feast; and in the 7th month the feast of in-gathering. The harvest offering was on the day the old covenant was made with the house of Israel, namely, the day of pentecost; Exodus xxiii. 'The feast of harvest, the first-fruits of thy labors which thou hast sown in the field;' Lev. xxiii. 15-17, 'And ye shall count unto you, from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering, 7 sabbaths shall be complete, [50 days,] ye shall bring out of your habitations two wave loaves: they shall be of fine flour, they are the first fruits unto the Lord,' Deut. xxvi. 2, 'Thou shalt take the first of all the fruits of the earth, which thou shalt bring of thy land, that the Lord thy God giveth thee, and shalt put it in a basket,' &c.; (this answers to the summer fruit in Amos, chap. viii. 2, where the Lord says I will not pass by the children of Israel any more;) verse 10, 'And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me;' verse 17, 'Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statues and his commandments, and his judgments; v. 18, 'And the Lord hath avouched thee this day to be his peculiar people.' Compare this language with Ex. xix. 5-8, 'If ye keep my covenant ye shall be a peculiar treasure unto me, and ye shall be unto me a kingdom of priests and an holy nation.' I think this is clear, the offering of the first fruits of the harvest was on the same day that God made the old covenant with the house of Israel. Heb. x. 9, 'He taketh away the first that he may establish the second.' Of what is the apostle speaking in this and the preceding chapters? Is it not of the covenants? Now mark, under the first covenant they were chosen to be a Kingdom of priests: the laws of the kingdom were written on tables of stone. In the second they are kings and priests unto God, with the laws written in their hearts. Compare Rev. i. 6, and v. 10, with Heb. viii. 10-13. In the first they were

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[174] For Ralph Thurston Haskins (1808–1890), of Worcester, MA, see https://www.findagrave.com/memorial/236567200/ralph-thurston-haskins.

[175] For Newell Bond (1798–1888), of Cleveland, OH, see https://www.findagrave.com/memorial/175475632/newell-bond.

sprinkled with blood, that could never take away sin, and there was a remembrance of sins every year: in the second they are washed in the blood of Christ that perfects for ever them that are sanctified. Jesus is made a surety of this better covenant, Heb. vii. 22, it is the spiritual covenant: 2 Cor. i. 22, 'who hath also sealed us and given us the earnest, is it not a sample and pledge? This earnest was given to

the saints in a peculiar manner on the day of pentecost. Here are some striking circumstances gathering round this time, namely, the making the old covenant, offering the harvest fruits, pouring out the holy Spirit or earnest of the Spirit, all shadows of good things to come. The covenant is to be made with the whole house of Israel, Rom, xii. 26, 27, 'This is my covenant unto them when I shall take away their sins.' Compare this with Isaiah lix. 20, 21; Jer. xxxi. 31-34; Ez. xxxvi 24-30; Heb viii. 10-13; and x. 15-18, 25, 'so much the more as ye see the day approaching.' Is it not the day of the new covenant? Most clearly so. Now if the old covenant was a shadow of the new, the old kingdom of the new, the Holy Ghost the earnest of the Spirit, the first fruits of the harvest the first resurrection, do they not all point to the day of pentecost as the time in the year? I think it. You must see this covenant cannot be made with the *whole house* of Israel while the greater part lies captive in the dust. Hallelujah! blessed is he that cometh in the name of the Lord.

Your brother, hasting the coming day. J. OVENS.[176]

Newark, May 12. {May 22, 1845 SSSe, JUBST 86.8}

LETTER FROM BRO. EVANS.

Dear Bro. Snow:—I do not wish to set myself up as a *teacher*, by any means, for this great reason, viz., I believe God never intended I should, and if not, I should make a poor hand of it, as is plainly demonstrated around us. God has thought good to represent his true Church under the figure of a human body, where every joint and limb must occupy its proper place to make a perfect body. If God has intended I should occupy the place of a foot, though the *lowest* part, I say, Amen—any where, if in the body. I want to be as the clay in the hands of the great Potter. He will do all things to his own glory, and for the good of all that put their trust in him. O that each member would endeavor to find out his own sphere to move in, take the Bible, the whole Bible, as the only rule of faith, and Christ's conduct as his only rule of action. Well, praise the Lord, we anticipate this state of things in their perfection, very, yes, very soon. Oh the blessed hope of the Christian! May God hasten the completion of it speedily. Though I am no teacher, yet God has been pleased to say to me, 'If *any* man lack wisdom, let him ask of God, who giveth to *all* men liberally, and upbraideth not.' I believe God has given me some light on Rev. xiv. 13. I know I shall cross some expositions of my dear brethren, whose feelings I would not hurt, but I suppose they, with myself, want no error; so let us compare notes and see which comes nearest to the standard, the Bible. You will read the verse, 'And I heard a voice from heaven saying unto me, Write blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them. Let us in the first place look at the chronological application of the passage, after the three angels (messengers or messages) have gone forth, and fully performed their work. These are the same angels that are spoken of in Matt xiii. 30, when the wheat is gathered into the *barn*, (not into the *garner*,) after which the winnowing process commences, and it will continue till the work is completed, Matt. iii. 12, when the wheat will be taken into the garner, and the chaff be burned up. After the three great Advent messages have done their work, what follows?

[176] John Ovens (1809–1885), of Newark, NJ, and immigrant of Ireland.

Verse 12, 'Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.' When does Paul say this time of patience comes? After we have done the will of God, Heb. x. 36. Why at this time has the Christian particularly need of patience? Because here the right hands are to be cut off, and right eyes plucked out, and we are to be hated of all men for the truth's sake. May we in our patience possess our souls. {May 22, 1845 SSSe, JUBST 87.1}

Now to the 13th verse. In the first place I would enquire what is meant by dying in the Lord. The apostle says it is appointed unto man once to die, and after that the judgment, Heb. ix. 27. Who has made this appointment? He who changeth not: consequently the appointment must be fulfilled *in some way*. The same apostle says we shall not all sleep, but that some shall remain alive to the coming of the Lord, and be changed, 1 Cor. xv. 51; 1. Thess. iv. 17. And Jesus says, 'He that *liveth* and believeth in me shall *never die*,' John xi. 26. Now the Scripture cannot be broken. Let us now endeavor to reconcile these apparent contradictions. In Rom. vii. 9, the apostle says, 'For I was alive without the law once; but when the commandment came sin revived, and I died.' Again Paul, in writing to the Colossians, tells them they are dead, and their life is hid with Christ in God, Col. iii. 3; dead in the Lord—dead to the rudiments and maxims of this world. Here let me ask you, my dear brother, do you not recollect when the commandment came last fall, that you experienced such a dying as Paul here speaks of? O yes, and may God keep us *dead* till he who is our *life* shall appear; then we shall appear with him in glory. {May 22, 1845 SSSe, JUBST 87.2}

But why are such said to be blessed from henceforth? I answer, because this peculiar situation is different from any that ever died in the Lord before. In this respect, viz., that they may rest from their labors. From what labors? Certainly not from laboring with our hands for daily bread; for Paul calls such '*unruly*,' and commands and exhorts them to *work* with their own hands, and to eat their bread; 2 Thes. iii. 11, 12. Further, he says, 'if any provide not for his own house (or family) he hath denied the faith and is worse than an infidel,' 1 Tim. v. 8. The question is still, from what labors are they to rest? I answer in the fear of God, and I believe I am abundantly sustained by his Word, that they shall rest from laboring with a doomed world and a fallen church: that they had their last warning in the 7th month message—that the atonement was finished, that there remaineth no more sacrifice for sins—and that God says to all his true children, 'LET THEM ALONE,' and I say AMEN. Hence we are to rest from our labors—to 'rest in the Lord, and wait patiently for him,' Ps. xxxvii. 7, 'And their works shall follow them,' or the good effect produced by their works shall be made manifest hereafter, as the 'husbandman waiteth for the precious fruit of the earth, and hath *long patience* for it, until he receive the early and the latter rain,' James v. 7. Such appears to me to be the simple, plain meaning of the passage. {May 22, 1845 SSSe, JUBST 87.3}

In the '*little while*,' so often spoken of in the Bible, and connected with the last inch of time, the households of faith are separate entirely from the world, during which time the examination takes place when the king *comes in* to see the guests, Matt. xxii. 14. May I not be found among the speechless ones, but may I and all his people hear the call to the marriage supper, O! may God hasten it, and give us patience in these perilous times to wait all the days of our appointed time, till our *change* come.

Yours in the blessed hope of soon seeing Him that is seated upon the white cloud in all his glory.

New York, May 12. WM. EVANS.[177] {May 22, 1845 SSSe, JUBST 87.4}

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[177] William Evans (??), of New York; the other Williams Evans in *The Jubilee Standard* is from Portland, Maine.

MUTUAL CONFERENCE AT ALBANY.

We should have copied the report of this Conference for the benefit of our readers if there had been room in our columns without leaving out better matter. {May 22, 1845 SSSe, JUBST 87.5}

After reading carefully the doings of this Conference, we should judge that a few of its members possessed the spirit of our divine Master, and others, an unchristian feeling against such as differed from them, and a disposition to forget the way we have been led, and a hankering after the flesh pots of Egypt. {May 22, 1845 SSSe, JUBST 87.6}

The Eastern brethren received a large share of attention and little sympathy. We should not be greatly surprised if some should have occasion to find more fault with us if they turn creed makers, and attempt to lay the foundation of another Babel. {May 22, 1845 SSSe, JUBST 87.7}

The remarks of the President at the close of the Conference were *very* good; he exhorted the brethren to be kind and conciliatory to, and concerning those who differ from them,—to use soft words and hard arguments. We say AMEN to *that*; and Mr. President let us softly ask the question, WHO are NOW *denying the* '*hard arguments*' *of the past in* 'sEARCHING WHAT OR WHAT MANNER *OF TIME*?' answer 'with soft words and hard arguments.' {May 22, 1845 SSSe, JUBST 87.8}

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We would not forget to notice the brotherly request of C. B. Turner, of East Randolph, Vt. We will copy from the report. {May 22, 1845 SSSe, JUBST 88.1}

'Bro. C. B. Turner, of East Randolph, Vt. here stated, that he had labored under some embarrassment, from his name; and he begged that he might not be confounded with Joseph Turner, of the State of Maine.'[178] Read it over brethren and say, was that the 'kind and conciliatory' language 'concerning those who differ from them?' 'he *begged* that he might not be confounded with Joseph Turner! 'Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.' {May 22, 1845 SSSe, JUBST 88.2}

But, who is this J. Turner? and what are his crimes that he should be *thus* branded in a public conference and 'published in the two leading Advent papers, *Morning Watch* and *Advent Herald*?' {May 22, 1845 SSSe, JUBST 88.3}

Ask the Methodist churches of this State. We doubt not they can tell the Albany Conference, for he was ones one of their favored sons, and might have *now* stood high in the esteem of its members instead of being hunted like a wild beast from place to place on account of his faith. Oh how that stigma cast upon his name, how that unchristian stab at his character will gladden not only the heart of this daughter of Babylon, but also many a vile scoffer who hates him with the same kind of malignity once heaped upon his Master. {May 22, 1845 SSSe, JUBST 88.4}

Ask L. S. Stockman, who now sleeps—one of the most devoted men that ever stood in the Advent ranks, and willingly would he testify in this case.[179] Partners were they in many warm battles in *this* contest, and together were they arraigned before Caesar's bar for the truth's sake. J. T.'s family *could* testify to the care of God over them in sending the ravens to feed them when none but himself knew of their wants. Perhaps the cold piercing wintry winds of the State of Maine

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[178] For Charles B. Turner (1816–1854), of East Randolph, VT, see https://www.findagrave.com/memorial/65162928/charles-b-turner. An obituary for his father, Stephen Turner (1782–1858), and the date for Charles' death are in *Advent Herald,* Nov. 6, 1858, p. 360. Isaac C. Wellcome described him as "a judicious preacher and useful man in the Lord's vineyard (*History of the Second Advent Message and Mission, Doctrine, and People*, p. 346). There was another C. B. Turner. For the statement quoted in *The Jubilee Standard*, see "Proceedings of the Mutual Conference of Adventists in Albany" (1845), p. 21, at https://archive.org/details/ProceedingsOfTheMutualConferenceOfAdventistsHeldInTheCityOfAlbany.

[179] "L. S. Stockman" refers to Levi Stockman, who preached the Advent in Portland, Maine, and vicinity but died of consumption (tuberculosis, a wasting disease) on June 25, 1844. Advent Christian Luther Boutelle described visiting Levi Stockman during his last sickness (Luther Boutelle, Sketch of the Life and Religious Experience of Eld. Luther Boutelle, p. 80, at https://archive.org/details/sketchlifeandre00boutgoog).

can tell who this same J. Turner is, for long have they been intimately acquainted with him as he has travelled night and day on his errand of love, whilst others have fared sumptuously both in dress and living compared with this man. It is not the *amount* that an individual does that God looks at, as we learn in the case of the poor widow, Matt. xii. 42, 44; 'Verily I say unto you, that this poor widow hath cast in *more* than *they all* which have cast into the treasury. For all they did cast in of *their* abundance; but she of her *want* did cast in *all her living*.' {May 22, 1845 SSSe, JUBST 88.5}

Verily, J. Turner of the State of Maine, will have his reward, and so will those who have thus held him up to public scorn. {May 22, 1845 SSSe, JUBST 88.6}

What are the crimes of this 'fellow servant' that he should be thus 'beaten?' 1st. For holding on to '43—'tarrying time,' and the 'cry' with such a tenacious grasp, thus showing a disposition to 'murmur against those who have been pioneers in the war.' 2d. For preaching that, agreeable to the 'cry,' the 7th angel began to sound and 'the kingdoms of this world are become the kingdom of our Lord and his Christ.' 3rd 'HE WON'T GIVE IT UP NOW THE TIME HAS GONE BY.' 4th. For yielding, in an unguarded moment, to a spirit not of God, according to his *public* confession. 'Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him.' J. Turner of the State of Maine *may* get a crown, for he loves the appearing of Jesus, and *if* he should, it will sparkle with more than one star we believe. {May 22, 1845 SSSe, JUBST 88.7}

We will quote a sentiment from the Address because its *words* are most excellent: {May 22, 1845 SSSe, JUBST 88.8}

'We are pained to see a disposition to murmur against those who have been pioneers in the war,—who have sacrificed all earthly considerations, to support a truth so unpopular as the second advent and personal reign of Jesus Christ.' {May 22, 1845 SSSe, JUBST 88.9}

'Brethren, shun such as cause divisions among very friends. Remember the admonition of James, "Grudge not one against another, brethren, lest ye be condemned:" [as in Bro. J. Turner's case,] "behold the Judge standeth at the door." ' {May 22, 1845 SSSe, JUBST 88.10}

Wonder who these 'murmurers' can be? In the day of Moses they were such as wished to go back to Egypt! Who can they be that are *NOW* grumbling at the 'pioneers in the war?' Let us look over the name of this Conference for the pioneers. {May 22, 1845 SSSe, JUBST 88.11}

Wm. Miller (1.) Say, brother, who is it that is murmuring at the pioneers of 1843? Surely not such as *now* love those principles *you first* taught, and are travelling in the same path towards Canaan! No, NO, you have not the heart to condemn such, for they not only still love those truths, but remember with much affection these pioneers who went forth bearing much reproach for the truth, but alas! some of those good pilgrims and strangers, sickened and died with a bad disease,—unbelief and love of popularity, and a set of men have come up finding fault with and trying to pervert the teachings which those good Christians left upon record. Now don't you think these are the 'murmurers?' We can not help thinking so. {May 22, 1845 SSSe, JUBST 88.12}

J. Litch. (2.) J. Litch of 1845, What think J. Litch of 1843 would say of a professed Advent believer who could fellowship, approbate and encourage an individual in giving out notice in the public prints to preach *against definite time*? would not he have thought such an one at *least* a murmurer? {May 22, 1845 SSSe, JUBST 88.13}

J. V. Himes. (3.) Please look carefully over the columns of the 'signs of the Times' from the time they were first published, and answer, who are now murmuring at the pioneers in the war? T-a-k-e c-a-r-e! {May 22, 1845 SSSe, JUBST 88.14}

Well, brethren, we will still travel on in the *same* unfriendly, thorny path, in which our blessed Savior has so often blessed his faithful ones, enquiring and searching diligently, what, and what manner of *TIME*, whatever reproach may be heaped upon us, until our longing eyes shall see the chariots of our God.

J. P. 'Hope of Israel.' {May 22, 1845 SSSe, JUBST 88.15}

EXTENSIVE FIRES.

Another Pittsburg Fire. Allegania burnt.—The Pittsburg Morning Chronicle of the 16th inst, states that a fire broke out in Allegania, and before it was arrested destroyed over 30 valuable dwellings, and four very large canal warehouses full of valuable goods, together with a number of workshops. The fire is attributed to an incendiary. Loss estimated at $500,000. {May 22, 1845 SSSe, JUBST 88.16}

A village destroyed by fire.—Anderson, S. C. has been the scene of a destructive conflagration. The place has literally been laid in ashes. {May 22, 1845 SSSe, JUBST 88.17}

A Wilmington, N. C. paper says, that the large swamps in Beauford, Tyrrell, and Hyde counties were on fire. There were two whole families burned up in Tyrrell, one of them consisted of a man, his wife, and three negroes. The whole woods are on fire. {May 22, 1845 SSSe, JUBST 88.18}

A Fire in Evansville, Ind., destroyed eighteen or twenty houses. A paper from that place says it is the general belief that there is a set of scoundrels prowling around us whose determination is to destroy our town, and it will be a miracle if they do not succeed. {May 22, 1845 SSSe, JUBST 88.19}

A gang of incendiaries are said to be at work in Hartford. {May 22, 1845 SSSe, JUBST 88.20}

A destructive fire occurred at York, Livingston County, which destroyed the most valuable part of the village. {May 22, 1845 SSSe, JUBST 88.21}

The mountains are on fire all around us, says the Vergennes Vermonter; to the East of us a fire has been noticed for more than a week, and from its appearance must be doing great damage. The Essex mountain across the lake has presented the appearance of a solid column of flame and smoke for some days, and the smoke and cinders impregnate the air for miles around. The loss of property is very considerable and likely to be much greater. {May 22, 1845 SSSe, JUBST 88.22}

RECEIPTS SINCE APRIL 17

From a friend, Philadelphia, $5. Richard Cutter, Newburyport, $1. Hiram Edson, Port Gibson, $2. B. Camp, Newark, 60cts, per week (right) S. Gregory, Peekskill, $1. Miss Miles, Albany, 50cts. C. M. Severance, Cleveland, $1. J. Pearson, Portland, for C. S. M.[180] $5. Bro. James, $8. A. Ryker, $3. A Patchin, Galway, $1. John M. Smith, Southbridge, $3. Wallace Smith, Patchogue, $1,50. E. French, Oswego, $2. F. T. Howland, N. Bedford, $2. Thos. W. Haskins, Roxsbury, $1. Williams Thayer, Pomfret, $2. Chas. Clapp, Akron, $1. R. T. Haskins, Worcester, $1. Newell Bond, Cleveland, $1. P. M. Cleveland, $3. Bro. Bloomer, Palisades, $5. Bro. Green, $1. Friends at Newark, $2,50, Friends in New York, $2. {May 22, 1845 SSSe, JUBST 88.23}

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[180] Clorinda Strong Minor.

- *The Jubilee Standard*, vol. 1, no. 12, May 29, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {May 29, 1845 SSSe, JUBST 89.1}

Vol. I.] NEW YORK CITY, THURSDAY, MAY 29, 1845. [No. 12 {May 29, 1845 SSSe, JUBST 89.2}

THE JUBILEE STANDARD. {May 29, 1845 SSSe, JUBST 89.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {May 29, 1845 SSSe, JUBST 89.4}

By S. S. SNOW and B. Matthias, Editors. {May 29, 1845 SSSe, JUBST 89.5}

131 DIVISION STREET, N.Y. {May 29, 1845 SSSe, JUBST 89.6}

TERMS:—Two dollars per hundred or three cents per copy. {May 29, 1845 SSSe, JUBST 89.7}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or R. Matthias, N. Y. City. {May 29, 1845 SSSe, JUBST 89.8}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {May 29, 1845 SSSe, JUBST 89.9}

THE LAST PRAYER.

When the 'warfare is o'er,' the favored 'time come,'
Then the people of God shall sigh for their *home!*
From mountains, and hills, and the isles of the sea,
From forests and caves, one petition shall be:
Avenge, O avenge thy people opprest,
And take them unto thee, O Savior, to rest,
Almighty, majestic in terror descend,
The poor and forsaken with judgment defend,
The harvest is dried, let the reapers be seen
With sharp flaming sickles the vineyard to glean;
The grapes in thick clusters hang ripe for the press,
In anger and fury with shoutings oppress!—
Thy garments be-crimson with blood and with gore,
Bring joy to thy friends, and pour shame on thy foes.
Creation doth groan—all nature's in pain:
The 'Valley of Vision' now teems with thy slain;
The tyrant grim Death thy redeem'd now enslaves,
Their fetters melt off, rend the bars of the graves!
From hill-top and plain, and the deep's coral bed,
Awake, and bring up, the slumb'ring, just dead.
The ashes of martyrs restore from the gale,
O'er the rack, and the sword, and faggot prevail,
The free light of heaven burst the patriarch's cell,
And Death with the Devil be banished to hell!
To fathers their children in gladness return,
And children to fathers in triumph be borne.

O restore to the meek their lot, their reward,
Grant Eden's green fields to the loved of the Lord!
For the sake of thy truth, thy glory we pray,—
Dispel the dark night with the bright endless day. {May 29, 1845 SSSe, JUBST 89.10}

LETTER FROM BRO. J. W. RUTLEGE.

Dear Bro. Snow:—In this perilous moment, all the light that can be drawn from the Word, and from facts which exist showing the truth of the Word, ought to be before the waiting people of God; they need it to confirm their faith, and to enable them successfully to vanquish the enemy when he comes in like a flood to carry them away. His temptations are numerous, and his reasonings specious. The disappointments with which we have met, by the passing by of different points of time at which we particularly expected to see our King, and the fact that so many, to whom we have looked as leaders in Israel, and in whom we have reposed so much confidence, have gone back, are eagerly seized by the adversary against us. Then again the extremes into which some among us have run, and the fanciful notions that have been embraced by others, and the fanaticism that has sprung up, are brought forward to prove we are wrong. But if we will stick to the Word, and watch the occurrences of the day which show its fulfilment, all these, and a thousand things like them, will not move us. For one, though I have been disappointed in not actually seeing the Lord by the 16th of the first month, yet I have reached a point in my experience where I am *scarcely tempted* to doubt the correctness, in the main, of the positions we have taken. By positions I mean that the preaching of '43, the 7th month, and the shut door, were correct, and entered into God's plan. {May 29, 1845 SSSe, JUBST 89.11}

I have a new argument, at least I have not seen or heard it by any body else, which, to me, shows demonstratively where we are. What is it? ☞ *The third woe has commenced.* ☜ This I cannot prove in the judgment of the world,—this I cannot prove in the judgment of the nominal churches; they are left too far in the rear to see the force of the argument. And I design it not for them. Nor do I expect that many professed Adventists will admit the force of the argument, though I believe it irrefutable. {May 29, 1845 SSSe, JUBST 89.12}

Every Adventist will admit that the first and second woes of Rev. ix., are past. The first covered a period of time 150 years long, reaching from the rise of the Ottoman Empire to its conquest of the Greek empire. Some, perhaps, may suppose the period closed in 1449, others in 1453, when that empire lost the dependant existence it maintained up to that point. However it is no difference to me now at which of those points of time the 150 years, the five prophetical months of Rev. ix. 10, ended. The 1st woe trumpet ceased to sound—the first woe ended. {May 29, 1845 SSSe, JUBST 89.13}

That the second woe is also past is equally clear. At the point of time where the fifth angel ceased to sound, the sixth commenced. At the point of time where the first woe ended, the second commenced. At the point of time where the five months, or 150 years, ended, the hour, and day, and month, and year, or 391 years 15 days, commenced. There was where the bare power of the locusts to hurt men, not to kill them, Rev. ix. 5, ended—the four angels bound in the great river Euphrates were loosed. It was these that were prepared for an hour, a day, a month, and a year, 391 years, 15 days. When these were loosed the 6th angel began to sound. Here commenced the second woe: that point of time was without dispute either in 1449 or 1453. Then the period did end either in 1840 or 1844, it makes no difference to me which. Were not all the Asiatic, African, European, and American wars, which occurred within that period, a part of that woe? Did not the earthquakes, famines, pestilences, fearful diseases, and various disastrous occurrences in the world

during that period, belong to that woe? Or does any one suppose the geographical boundaries which limited the ravages and depredations of the Ottoman empire set limits to that woe? To me it appears clear such was not the fact. But that period, with the power with which it is associated in the prophecy, and which is so minutely described, is only given to mark the beginning, duration, and end of that woe, and not to limit the territory over which that woe should extend. Well, then, the second woe embraced, as a part of itself, all the dreadful events that occurred in the world during a period of nearly four hundred years last past,—and that woe is past. {May 29, 1845 SSSe, JUBST 89.14}

Then where are we? Under *the third woe*. But how do you prove this? Every Adventist who believes the second woe to be past must take one of two positions. Either that the startling occurrences of these times are the beginning of the third woe, or that they are no part of any woe. But, will any take the ground that they belong to no woe at all? Hardly. But, have there been any occurrences since the 7th month to mark the period as pregnant with woe to men? Let us see. If the preaching of the 7th month told the truth, then truly the 10th of that month brought to this world the greatest woe it ever had. The end of the gospel age. But this is disputed ground. Let us look at facts: a writer in the *Day Star* says, 'immediately following the great voices of the 7th month, Rev. xi. 15, and when a silence ensured, our sea-coast, from New England on the north, to the Gulf of Mexico on the south, was smitten with an afflicting and

unheard of plague—the waters upon almost the entire coast were discolored, and unnumbered millions of fish of all kinds were thrown dead upon the shore.' Look at the inundations in Europe. In one of the papers of this city, a few days ago, I saw, as an item of foreign intelligence, the following: 'FLOODS IN GERMANY.—The entire Germanic Confederation, a part of Austria and Poland, have been literally under water since the 30th of March. The Rhine, the Maine, the Neckar, the Danube, the Elbe, and the Vistula, have, in succession, overflowed their banks, not in a day, but in an hour, Frankfort, Mentz, Cologne, Dresden, Prague, and a number of other towns and several thousand villages, were covered with water. The magnificent bridge of Dresden has been carried away, and many other edifices have been destroyed.' It has been stated that some 50 or 60,000 lives were lost in these floods though I cannot now command the document. But what wonder? What poverty and wretchedness must follow these floods? But they will be forgotten in the following, cut from the *Ledger* and *Transcript* of this city: {May 29, 1845 SSSe, JUBST 89.15}

'FLOOD AND DREADFUL INUNDATION.—A letter from Macao, published in the foreign papers, gives an account of the overflowing of rivers in the north of China, before which the European inundations that have been recorded during the last few years, shrink into relative insignificance. On the shores of the Yellow Sea the phenomenon took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second class kingdoms of Europe, were almost entirely submerged. The retreat of the waters left corpses in thousands. Touching episodes are given as pictures of this awful calamity. On the river Yang Tse were found large floating casks, which, when examined, were discovered to contain the bodies of young children, whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings, escaped from the inundation, have poured themselves over the adjacent provinces, beggared of all things, and crying for bread.' Think of that, besides the dead, 17 millions crying for bread, a number but little short of the entire population of the United States! Does this belong to no woe? Earthquakes shaking the metropolis of a sister republic, laying low to the ground a number of her edifices, and leaving its mark upon every door and house, the second, extending its effects to the distance of

several hundred miles. Storms and tornadoes have lent their aid in the work of this woe. We have an account of one in the west that either blew down or injured every building within an extent of country five miles wide and 30 long, besides property of other kinds, and life, it destroyed. We read in the paper the accounts of fearful ravages of fatal diseases. Then what mean all these fires? They have done and are doing their work. They have been too numerous and destructive to need a particular notice here. Then see the murders, riots, faction fights, and carnage that the papers record. In Switzerland 3 or 4000 massacred in a moment; 50,000 unoffending Persians have fallen by the sword in a brief space. Besides the general disposition to war and bloodshed. {May 29, 1845 SSSe, JUBST 90.1}

Now, then, I ask you, has not the third woe commenced? Then the seventh trumpet has sounded, and the mystery of God is finished. So we need not be in the dark about our own whereabouts. It is all plain. {May 29, 1845 SSSe, JUBST 90.2}

What then is our duty? Watch and keep your garments. Let no man's faith fail. There is no cause why it should. He must be blind indeed who cannot now see.

Yours, in hope of soon seeing Jesus, J. W. Rutledge.[181]

Kensington, Phil., May 20, 1845. {May 29, 1845 SSSe, JUBST 90.3}

LETTER FROM BRO. JOSEPH BATES.

Joseph Bates

Dear Bro. Snow:—Our Bro. J. Pearson, from Portland, will hand you this. He has been with us a few days, and is now about leaving for your city: I pray God his coming to you may be like that of Titus: he has refreshed us much. {May 29, 1845 SSSe, JUBST 90.4}

Notwithstanding the late, to me unlooked for, proceedings at Albany, and the *endorsements* they received since in your city, in Philadelphia, and now in Baltimore, and still further anticipated in Boston, I cannot help believing still that our position is right respecting the *cry at midnight*, and that we have been to the marriage and the door is shut—not half or three-quarters of the way—but effectually. And our fallen brethren will soon see their sad mistake! {May 29, 1845 SSSe, JUBST 90.5}

'Well,' say they, 'we have done the best we could for the *Advent cause*.' I doubt that very much, and must continue to doubt until they convince me, from the Bible, connected with the late movements, that Babylon has not fallen, and that God's people have not responded to the cry, 'Come out of her my people,' and then another cry to go out and meet the Bridegroom on the 22d day of last October. All this I see, so far as their proceedings have been made public, is passed over in silence. Well, I cannot tell how much these messages, and especially the last one, affected their hearts; but this I do know, I could as readily forget that God ever pardoned my sins. If I could ever be convinced that organizations and a creed were necessary for God's waiting people at this last moment of time, I should immediately move an addition of two more articles, viz., *the fall of Babylon*, and *the cry at midnight*, connected with our *experience*, to the articles already published. But it seems to me all these things are uncalled for if we are, and have been, perfectly honest in the sight of God. It does appear plain to me that the next organization for God's people, after leaving Babylon, will be in the air with our glorious King. {May 29, 1845 SSSe, JUBST 90.6}

I firmly believe that our Lord, as in Dan. vii. 13, 14, received his kingdom last October, and that the Advent people sang the coronation song, as in Rev. xix. 5-7, 'Let us be glad and rejoice,

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[181] Joshua Wells Rutledge.

for the marriage of the Lamb is come,' &c. Bro. Matthias, what think you about that song you taught us to sing, {May 29, 1845 SSSe, JUBST 90.7}

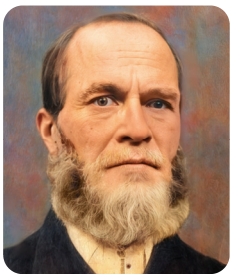
'Rejoice my friends the Lord is King!' {May 29, 1845 SSSe, JUBST 90.8}

Well, so with our lamented Bro. Fitch[182] and Bro. E. Hale[183];—think ye that they understood how they were fulfilling Habakkuk's prophecy when they wrote the vision and made it plain on tables? Not then, but afterwards. Why, every time I sing that song now, I am reminded of the marriage, and am glad and rejoice. {May 29, 1845 SSSe, JUBST 90.9}

May the God of Jacob speed you onward, brethren. I believe we are in the path of the just, which shines *more* and MORE unto the perfect day,—not less and *less*. No, no, God be praised, we stand on the Rock. If we overcome we shall have the new name. My prayer is, God help the little flock to grasp and hold fast the truth. Yours, striving to overcome,

Fairhaven, Mass., May 21. JOSEPH BATES.[184] {May 29, 1845 SSSe, JUBST 90.10}

LETTER FROM BRO. EDSON.



Hiram Edson

Dear Bro. Snow:—THE LORD COMETH! so says the law and the testimony. I believe it is a point generally conceded, that the lot in which Daniel is to stand, at the end of the 1335 days, will be the redeemed 'purchased possession,' the land which the righteous shall inherit and dwell therein forever. Therefore the Lord may come, raise the dead and change the living saints, cut off the wicked, root out the transgressors, before or by the ending of the days; see Isa xxxiv. 1-10, especially the 8th verse; also lxiii. 4. And we believe we have good evidence that the 1335 days end this year, and I cannot extend them beyond August next. {May 29, 1845 SSSe, JUBST 90.11}

Our Lord swore to the time, and that when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Has not that come? Is not our power gone? Deut. xxxii. 35, 36. Have we not gone 'even to Babylon?' Knowledge shall be increased, the wise shall understand, and the path of the just is to shine more and more unto the perfect day. {May 29, 1845 SSSe, JUBST 90.12}

I need not pause to present evidences that the year of God's redeemed is come, and the year of recompense for the controversy of Zion. Has not the trumpet of alarm been sounded in all God's holy mountain, and given a *certain* sound? Have not the inhabitants of the land trembled in consequence of the evidence presented, showing the day of the Lord at hand? Have we not had the midnight cry, the antitype of the Jubilee trumpet in the 49th year? There have been voices saying 'the kingdoms of this world are become,' &c. 'And the time of the dead that they

should be judged, and that reward should be given,' &c. Also the marriage of the Lamb is come, and it has been written,—'Blessed are they that are called to the MARRIAGE SUPPER of the Lamb.' And He says, these are the true sayings of God; hath He said and will he not do it? Hath He promised and will not He make it good? We have had all these in chronological order, perfectly agreeing with the Word; and the Lord has no where warned us of a *counterfeit currency* of this kind. And as these voices were to be heard under the seventh trumpet, does it not follow of

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[182] For Charles Fitch (1804–1844), see EGWEnc 377; 10SDAC 551; https://encyclopedia.adventist.org/article?id=A9AJ (Samuel Gomide, Douglas Morgan); https://www.findagrave.com/memorial/76871153/charles-fitch.

[183] For Ezekiel Hale, Jr. (1788–1868), of Haverhill, MA, see https://www.findagrave.com/memorial/176878722/ezekiel-hale.

[184] Joseph Bates.

necessity, that the seventh trumpet has sounded? And the Lord has condescended to mark out the signs of the times of these last days with so much exactness, that his people might know their whereabouts, when they were nearing the haven of eternal rest. {May 29, 1845 SSSe, JUBST 90.13}

The '*times of the Gentiles*' are fulfilled; we have come to '*the dispensation of the fullness of times*,'—'the times of restitution of all things,' and the time of blotting out of sins, when the 'refreshing shall come from the presence of the Lord,' and the time of the Covenant, when He 'shall take away their sins;' Rom. viii. 23; xi. 25-27; Eph. i. 14; iv. 30; Acts iii. 19-21. {May 29, 1845 SSSe, JUBST 91.1}

We came up to the types of the 7th month, and was not the Lord in it? Is not the cloud between us and our enemies? We came upon the types of the passover in the first month, and was not the Lord in it? Was not the passover the day-dawn, and is not the day-star arising? Are we not in the morning watch? The Lord has been looking through the pillar and troubling our enemies, taking off their chariot-wheels, 'that they drave them heavily,' burning their cities and land. Have not the servants of God been sealed in their foreheads? The destroying angel has commenced hurting the earth. The four winds are being loosed, and speedy preparations, are being made for the slaughter, and soon the Lord shall rise up a *great whirlwind* from the coasts of the earth. On rushes the time of trouble, but the Lord will be the hope of his people, and deliver them out of it. {May 29, 1845 SSSe, JUBST 91.2}

We come *next*, in chronological order, not to mount Sinai, to receive the law on tables of stone, but the anniversary of the Lord's descent thereon, I believe, to receive the law written on our hearts and in our minds, no more to teach our neighbor or brother, saying, Knowing the Lord, for then all shall know him from the least unto the greatest. {May 29, 1845 SSSe, JUBST 91.3}

The third, and next, order of types, claims our present attention. Please examine with care the following scriptures: Ex. xxxiv. 22-24; xxii, 16, 17; Deut. xvi. 9-12; Num. xxviii. 26; Matt. xiii. 39; Lev. xxiii. 15-21; Isa. xviii. 7, and make the application. The first fruits are a very prominent feature in the quotations on types. Paul says, 'Christ the FIRST FRUITS, afterwards they that are Christ's, AT HIS COMING.' It was on this anniversary that the Holy Ghost descended and sat upon the Apostles like unto cloven-tongues of fire, and they spoke 'with other tongues, as the Spirit gave them utterance.' This is the anniversary of the Lord's descent on mount Sinai, 'whose voice,' Paul says, 'then shook the earth, but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven,' thus connecting the second shaking, and the removing of those things that are shaken with this anniversary. And I think we have not had the antitype of the two-wave loaves baken with leaven, which are the first fruits unto the Lord. If so, where and when? 'Till heaven and earth pass, not one *jot* or *tittle* of the law shall pass, till all be fulfilled.' 'Thou shalt number from the morrow after the sabbath,' (in the *passover week*,) 'from the day ye brought the first fruits of the wave offering, seven sabbaths shall be complete.' The number *seven* is an *important number* in the Bible, and brings us to *important points*. And in this case it is expressly said to be '*complete*,' at the end of which the two wave loaves [Jews and Gentiles, both houses of Israel,] are to be brought *out of their habitations*, baked with leaven. These are expressly declared to be the first fruits unto the Lord. {May 29, 1845 SSSe, JUBST 91.4}

Now we understand that Christ's resurrection is the antitype of the first fruits on the morrow after the sabbath, in the passover week; and from that point, when the passover is being fulfilled in the kingdom of God, I believe seven sabbaths will complete the first fruits unto God, even they which are Christ's, at his coming.' 'Then shall the present be brought unto the Lord,' Isaiah xviii. 7. Paul, after exhorting us to certain duties, in Heb. x., assures us if we sin willfully after receiving the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful *looking for* of judgment and fiery indignation, which shall devour the adversaries. And exhorts not to cast

away our confidence, for we have need of patience after we have done the will of God, that we might receive the promise, 'For yet a *little while* and he that shall come will come, and will not tarry.' Then in the 12th chapter, presents the example of Esau, to the intent we should not do as he did, for 'when he would have inherited the blessing he was rejected, for he found no place for repentance, though he sought it carefully with tears.' There remaineth no more sacrifice for sins; 2 Esdras, vi. 8, 9, says, 'Esau is the end of the world, Jacob is the beginning of it that followeth.' {May 29, 1845 SSSe, JUBST 91.5}

Paul, after this admonition, goes on to tell us we 'are not come to the mount that might be touched, and that burned with fire, and the voice of words,' &c.; but we 'are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant,' and to the receiving the kingdom which 'CANNOT BE MOVED.' Paul connects this event with the anniversary of the Lord's descent on mount Sinai, and with the 'yet once more' shaking, not the earth only, but also heaven, and the removing of those things that are shaken, that those things which cannot be shaken may remain.' And he has connected it with the receiving of the kingdom. And who can separate them? I dare not; see 26-28 verses. Now I think no one will contend that this event was arrived at in Paul's day, or any time in the gospel dispensation, or in the times of the Gentiles. Examine with care the following quotations, and I think they will set the matter in its clear light; Dan ii. 44; vii. 13, 14, 18; Rev. xxi. 10 and onward; Isa. li. 11; lxiii. 4; Ps. cii. 13-18; Isa. xxxiv. 8; Rom. xi. 25-27; Eph. i. 4; iv. 30; Acts iii. 19-21. {May 29, 1845 SSSe, JUBST 91.6}

May the Lord help all his people to watch and be like men *waiting* for their Lord, girt about with truth, and their lights burning, that when he cometh and knocketh we may open to him immediately. Yours, waiting,

Manchester, May 2. Hiram Edson. {May 29, 1845 SSSe, JUBST 91.7}

LETTER FROM BRO. BUNTING.

Dear Bro. Snow:—I love the name of your paper. O how charming is the sound of *liberty* to the sighing captives. And blessed be the name of the Lord, we have conclusive evidence that this is the year of rest and deliverance for all his waiting people.[185] {May 29, 1845 SSSe, JUBST 91.8}

This, we understand from his own chronology, given us in the 24th and 25th chapters of Matthew, particularly in the parable of the virgins. They went forth to meet the Bridegroom—the Bridegroom tarried—and at midnight there was a cry made. Have we heard that cry? Yes, that cry was the preaching of the 7th month, which most certainly was of God, unless we take the ground of Geo. Storrs and others, that it was a delusion; or, in plain English a *lie*. Well, if we take his own words for it, first and last, they certainly amount to this, that the Lord has attended the preaching of a delusion or lie, by the power of the Holy Ghost. He told us then that *that word* was attended by the outpouring of the Spirit. Has the power of the Holy Spirit turned out to be a delusion? Merciful Father! has it come to this, that the watchman can prove a thing so clearly by the Divine testimony to-day; and to-morrow turn about and tell us it was a delusion? {May 29, 1845 SSSe, JUBST 91.9}

'But,' says one, 'has not the message proved itself false?' And how, I ask, has it proved false? 'Oh! your time has gone by.' Well then, the objector has precisely the same proof that the preaching of '43 and the 7th month was not of God, that the men of Nineveh had that the preaching of Jonah was not. When

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[185] The original has "delilerence" rather than "deliverance."

the 40 days were out, and the city was still standing, ought not Jonah, as an *honest* man, to have *confessed* that he was *deluded*, and that God never sent him? If some of our 'Adventist' confessors had been in his place, they would, no doubt, have been as ready to 'confess' as they now are.

Yours, in the blessed hope, R. G. BUNTING.[186]

Cincinnati, April 28.

THE JUBILEE STANDARD.

'Lift up a standard for the People.'

NEW YORK, THURSDAY, MAY 29, 1845. {May 29, 1845 SSSe, JUBST 91.10}

PROPHETIC CHRONOLOGY.—CONTINUED.[187]

We come now to an examination of chronological dates. And let it not be forgotten that, as we have proved, the 70 weeks must have commenced on the 10th day of the 7th month. The date of the *year* assigned for their commencement is B. C. 457. There has been some diversity of opinion among chronologists, as to the correctness of that date; but the majority of standard writers on chronology have agreed on that as the true date. Not only so, but recent investigations have resulted in its confirmation. Among other testimony on this point, we give the following, from an article on prophetic chronology, by N. N. WHITING, published in the *Advent Shield*, No. 1:[188] {May 29, 1845 SSSe, JUBST 92.1}

"According to the Edinburgh Encyclopedia, there was an 'Eclipse of the sun, April 30, B. C. 464, which was followed by the assassination of Xerxes by Artabanus.' Artaxerxes succeeded Xerxes. Hence we may fix his accession to the throne between the months which have been named, (July and November,) in the year B. C. 464. His first year would, therefore, embrace part of 464 and part of 463 B. C. Nisan (the first month) in his year consequently, falls in B. C. 463. His seventh year would commence in B. C. 458, (not earlier than Ab, the fifth month,) and end B. C. 457. And, therefore, the first day of the first month, (Nisan) when Ezra left Babylon, was in the same year, B. C. 457." {May 29, 1845 SSSe, JUBST 92.2}

"The commencement of the reign of Artaxerxes can be ascertained by another process. {May 29, 1845 SSSe, JUBST 92.3}

"The battle of Arbela put an end to the Persian monarchy. This battle was preceded by an eclipse of the moon, which occurred September 20th, B. C. 331, eleven days previous to the battle. See Arrian's Life of Alexander, B. III., chap.7; Quintus Curtius, B. IV. chap. 39; Plutarch's Life of Alexander, and Ferguson's Table of Eclipses, in his Astronomy.[189] The Canon of Ptolemy furnishes a history of the kings of Persia, with the period of each reign. He omits those who did not hold the throne a full year, by reckoning the months of their reign partly to the preceding and partly to the succeeding monarch. Thus Xerxes II. and Sogdianus began to reign B. C. 224. The former reigned two months, and the latter seven. Neither are named by Ptolemy; still these nine

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[186] "R. G. Bunting" is Ramuth G. Bunting (c. 1809 –after 1856), of Cincinnati, Ohio, wrote from New Richmond, Clermont County, Ohio; in his August 23, 1845, letter in *The Day-Star*, Sept. 6, 1845, p. 18; and from the Shakers settlement at White Water Village, Ohio, in his December 26, 1846, letter, "Advent Believers Throughout the Land," in *The Day-Star*, Jan. 18, 1847, pp. 2, 3. In 1856, he moved with other Shakers from White Water Village to Union Village, see J. P. Maclean, *Shakers of Ohio,* 1907, p. 210, at https://archive.org/details/shakersofohio0000jpma.

[187] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 197–203.

[188] Prof. Nathaniel Norris Whiting (1792–1872), the editor of *The Morning Watch*, published in Rochester, NY, was a Baptist minister, educator, and writer.

[189] The original has "Fugreson's" rather than "Ferguson's."

months, being applied to the reign of Artaxerxes Longimanus and Darius Nothus, no time is actually lost by his computation. Availing ourselves of the date of the battle of Arbela, which has been noticed, we can employ the Canon, and ascertain the era when Artaxerxes took the crown, by reckoning *backward*. {May 29, 1845 SSSe, JUBST 92.4}

Darius Codomannus	reigned	4 years	to B. C. 331.
Arses,	do.	2	do.
Darius Ochus,	do.	21	do.
Artaxerxes Mnemon,	do.	46	do.
Darius Nothus,	do.	19	do.
Sogdianus,	do.	00	7 months.
Xerxes II.	do.	00	2 months.
Artaxerxes Longimanus,	do.	40	3 months.
		133	00 years from B. C. 331,

to the beginning of the reign of Artexerxes. If we add 133 to the year B. C. 331, we learn the result 464 B. C." {May 29, 1845 SSSe, JUBST 92.5}

Thus we see that by two different methods, including both Astronomical and Historical proof, we arrive at the same result, viz, that Artexerxes began his reign in the year B. C. 464, and, consequently, that his *seventh year* commenced in the year B. C. 458, and embraced a part of the following year. It follows, therefore, that Ezra left Babylon in the first month of B. C. 457, and the commandment went forth in the seventh month of the same year. From that point, 2300 years terminate in the seventh month, A. D. 1844. The next point to be considered is the date of the commencement of our Lord's public preaching. This is a point of great importance, as it marks distinctly the termination of the sixty-nine weeks and the beginning of the last week of the seventy. And if, after a careful examination, we find it to harmonize with B. C. 457, which has been ascertained to be the true starting point, it will serve to confirm that date, and make 'assurance doubly sure.' {May 29, 1845 SSSe, JUBST 92.6}

In arriving at that date several steps are necessary. And first we will notice the fact that there was a difference of about six months between the ages of John the Baptist and our Lord. As proof of this, see Luke i. 24-37. In the next place let it be understood that John was a Levite, and of the order of the priesthood, Luke i. 5. According to the Law his ministry could not commence until he was thirty years of age: see Num. iv. 3, 23, 30, 35, 39, 43, 47; 1 Chron. xxiii. 3. As the birth of Jesus could not have been *later* in the year than *December*, the birth of John could not have been later than the *preceding June*. He was, therefore, thirty years old in the spring or in June, when he must have begun his ministry. {May 29, 1845 SSSe, JUBST 92.7}

This was in the fifteenth year of Tiberius Caesar—not of his *sole reign*, but of his *administration*, reckoned from the time when he was associated with his uncle Augustus in the government. The following remarks on the subject are from Horne:—'We learn from the Roman historians that the reign of Tiberius had *two* commencements: the *first*, when he was admitted to a place in the empire, (but without the title of Emperor,) in August, of the year 764, from the foundation of the city of Rome, three years before the death of Augustus; and the *second*, when he began to reign *alone* after that Emperor's decease. It is from the *first* of these commencements that the *fifteenth* year, mentioned by St. Luke, is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word which properly marks the nature of the power exercised by Tiberius, namely, "In the fifteenth year *tés hégemonias* [i.e. of the *administration*] of Tiberius Caesar," ' &c. Intro. B. I, p. 564. {May 29, 1845 SSSe, JUBST 92.8}

Augustus died August 19th A. D. 14. And as Tiberius was united with him *three years before*, his *administration* must have commenced in August A. D. 11. From that point fourteen full years extend to August A. D. 25, when, of course, his *fifteenth* year began, which, reaching to August A. D. 26, would necessarily embrace that point of time at which John began his ministry. We come, then, to this result, that the ministry of John the Baptist began in the *early part* of A. D. 26. {May 29, 1845 SSSe, JUBST 92.9}

Our Lord, being about six months younger than John, was thirty years of age in the autumn or in December following. About that time he was baptized; see Luke iii. 21-23. After his baptism he attended a passover feast at Jerusalem; see John

ii. 3, 23. This was in the Spring, and, as it was the *first* spring *after* his baptism, must certainly have been in A. D. 27. *After this* he came into the land of Judea with his disciples, where he *tarried* and baptized. At the *same time* John was baptizing in Enon, *not* being *yet* cast into prison; see John iii. 22-24. We may, therefore, rest assured that as late as the summer or autumn of A. D. 27, John's imprisonment had not taken place. {May 29, 1845 SSSe, JUBST 92.10}

But Jesus did not commence the confirming of the covenant, by his *public preaching* and his *public miracles*, until *after* the imprisonment of John. Matt. iv. 12, 17, 'Now, when Jesus had heard that John was CAST INTO PRISON, he departed INTO GALILEE. FROM THAT TIME Jesus BEGAN to preach, and to say, Repent: for the Kingdom of heaven is at hand.' Mark i. 14, 15 'Now, after that John was PUT IN PRISON, Jesus came INTO GALILEE, preaching the gospel of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of God is at hand; repent ye, and believe the gospel.' Acts x. 37, 'That word I say, ye know, which was published throughout all Judea, and BEGAN FROM GALILEE, AFTER the baptism which John preached.' Thus Matthew, Mark, and Peter, all testify that the public proclamation of the gospel by our Lord, began soon *after* the imprisonment of John. As that must have occurred in the summer or autumn of A. D. 27, the public preaching of Christ, accompanied by the confirmatory. Proofs of miracles publicly wrought, by which he was fully manifested to Israel and proved to be the true Messiah, did not commence till the autumn of A. D. 27. And that, it is very evident, must have been the *true date*. {May 29, 1845 SSSe, JUBST 93.1}

But will this harmonize with the date B. C. 457? Let us see. From one point to the other there must be 69 weeks, i.e. 483 years. Suppose, then, the period to have embraced the whole of B. C. 457, there would then be needed 26 full years to make it complete. It would then extend from the first day of B. C. 457 to the first day of A. D. 27. But, as we have clearly proved, the period began on the 10th day of the 7th month. A part of B. C. 457 is not, therefore, to be included in the reckoning, and this deficiency must be made up by the addition of a part of A. D. 27. We see, then, that these two dates agree, and the 69 weeks which commenced in the 7th month B. C. 457, terminated in the 7th month A. D. 27. Then Jesus began to '*confirm the covenant*,' and on the 10th day of the first month of A. D. 31, he caused the sacrifice and oblation to cease, and four days after that he nailed the hand writing of ordinances to his cross. {May 29, 1845 SSSe, JUBST 93.2}

The argument of Ferguson, that the death of our Lord must have occurred in A. D. 33, is not valid. It is based upon the assumption that the Rabbinical Jews are correct in their mode of reckoning the year. Were that true, the argument would be perfect and irrefutable. The crucifixion was evidently on Friday, the day before the sabbath. See John xix. 31; Matt. xv. 42. It was also on the day of the passover; John xviii. 28. Now, admitting the Rabbinical Jews to be correct, we find by astronomical calculation, that the Passover full moon occurred on Friday, in the year 33, and not for several years before or after. But the Caraite Jews accuse the others of corrupting the Law

in this matter, in other words, of adopting the customs of the heathen in their mode of reckoning time. And on examination we find the charge to be just. The Law imperatively required the presentation of the first-fruits' sheaf, or handful, as a wave-offering, on the 16th day of the first month. But if the year be commenced, according to the Rabbinical Jews, with the new moon in March, it would be impossible to obey this requisition of the Law. For the grain would not be ripe in the first month. The Caraites, who adhere rigidly to the Law, usually commence the year one moon later than do the others; the one class regulating their year by the vernal equinox, after the manner of the Romans,—the other by the ripening of the barley harvest, according to the requirements of the Mosaic Law. The Caraite computation is consequently correct; and the argument of Ferguson, based upon the Rabbinical reckoning, falls to the ground. The death of our Lord was not, therefore, in A. D. 33. {May 29, 1845 SSSe, JUBST 93.3}

But let us see if it was not in A. D. 31. In the first place let us understand and remember, that the passover was *always* either on the day in which the moon came to the full, or the day following. This would depend upon the point of commencement of the month. The Jews began their months with the first visible appearance of the new moon. When its change took place early in the morning it would be visible the same evening, and the first day of the month, would be the day following. And as there are between fourteen and fifteen days from the change of the moon to the full, and the passover was always the fourteenth day of the month, it would, in this case, occur on the very day of the full moon. But when the moon changed at a later hour in the day, it could not be visible the same evening. In that case the first day of the month would be the *second* day after the moon's change, and, consequently, the fourteenth day of the month would be the day following the full. We find upon examination that this must have been the case with the Caraite first month, A. D. 31. {May 29, 1845 SSSe, JUBST 93.4}

We find also, that in A. D. 33 the full moon was on the 3rd day of April. From one full moon to another are about 29½ days. The Caraite passover in that year would be on the 3rd day of May. As the lunar months fall behind the solar 11 days every year, so, in reckoning *backward* from A. D. 33 to A. D. 31, there must be an *addition* of 11 days to each year, making, for the two years 22 days. We see, then, that as in A. D. 33 the full moon was on the 3rd of May, it must have occurred on the 25th of May in A. D. 31. The true passover day must therefore have been either the 25th or 26th of May in that year. {May 29, 1845 SSSe, JUBST 93.5}

Again, in the Appendix to Townsend's arrangement of the New Testament will be found a very accurate table, exhibiting the time of the occurrence of the passover (according to the Rabbinical Jews,) during our Saviour's life. In that table it is placed for A. D. 31, Tuesday, April 25th. Assuming this as undoubtedly correct, we shall find that 29½ days, which make a lunar month, extend to Thursday, May 25th. And as there is a small excess over 29½ days in a lunar month, and also over 11 days to a year in the precession of the moon's changes, it came to the full in the latter part of the day. Consequently the passover was on the day following, which was *Friday*. We come, then, to this conclusion, that our Lord was crucified, on Friday, May 26th, A. D. 31. S.[190]

(To be continued.) {May 29, 1845 SSSe, JUBST 93.6}

LETTER FROM BRO. MATTHIAS.

Middletown, Pa., May. 19, 1845. {May 29, 1845 SSSe, JUBST 93.7}

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[190] S. S. Snow.

Dear Bro. Snow:—I have been to the city of Philadelphia, and preached to the band, and had a good time, and they are doing well. I came to this place on Saturday, and preached three times on Sunday in the house of Bro. Walborn, and expect to again this evening. The Lord blessed the Word, and the brethren received it with favor, and none disputed, contradicted, or caviled, and I praise the Lord. I am quite disappointed in not finding the *Standard* here,—it comes but occasionally. This morning, however, I have seen the *Morning Watch*, which contains a great deal about the conferences,—resolutions, experiences, confessions, (properly *drawings back*,) all of which, under the circumstances, I exceedingly deprecate; for these conferences, creeds, and organizations, are of the evil one, and the real fruit of unbelief, and are really and truly calculated to shake the faith of God's children in their past experience; for they act upon the avowal that there is a contingency of from three to four years in the chronology. This once admitted, and God would not bless any period within this circle of chronology as the definite time; and certainly could not have blessed us in '43 and in the sounding of the midnight cry. {May 29, 1845 SSSe, JUBST 93.8}

O! my Lord, have mercy upon thy little flock! How awful and shocking to bring up our speculations upon chronology, or our hypothesis in offset to the Spirit of God,—making the experience of ten thousand witnesses in '43 and the 10th day of the 7th month, (all professedly inspired by the Holy Ghost) all a delusion. And what ground for doubting, this experience? Did we not take the very course to secure a Divine experience,

if there be truth in God's Word? Then the devotion of God's people to his Word, and to himself; their humiliation and self-denial, their sacrifices, fasting, praying, and giving of alms, that characterized them, must be rewarded with sanctification and a satisfactory answer and a divine experience. 'If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, *and it shall be given him*.' Will he give a stone for bread? {May 29, 1845 SSSe, JUBST 93.9}

But these conferences are got up to counteract what they would call, if they should speak out plain, the delusions of '43 and the 10th day of the 7th month. What else can it be? The motive they avow is, to put down dreams, visions, fancies, and so on. Why this? Because, having no confidence in the past, they are suspicious of all that may be presented for truth. And inferential arguments have lost all credit with them also; and yet resort to them, and allow them on their side. Take two instances, recorded in the last *Watch*: Bro. Whiting, in giving his testimony, (as given in the *Watch*,) says, 'Before time proved his arguments wrong, in reference to the coming of Christ in '43, he thought them irrefutable; but now he *concludes* that the 2300 days did not commence in the year B. C. 457, for if they had commenced there the Lord would have come.' Here is an inferential argument, and yet the conclusion is not a fair one. In order that it should be a fair inference, the premises should be clear and well defined. No where is there any Scripture that says that Christ will come to this earth at the precise end of those days, (yet that is the way we preached it, and that was the mistake.) In 2300 days then shall the sanctuary be cleansed. To come to the conclusion that our brother arrives, at there must be another inference allowed,—that the cleansing of the sanctuary is the coming of Christ; and then the first conclusion would be fair and logical. Daniel says the vision should be understood at the *time* of the end; and that, as we understand it, is 45 or 46 years. So then, allowing that the Professor is right, he is as much liable to be disappointed in 1847 as now, allowing that to be the set time, there being no promise that the Lord will come at the precise time of the end of the 2300 days. {May 29, 1845 SSSe, JUBST 94.1}

If this is true, then there is no necessity for their shifting their ground and commencing a new campaign, and abandoning their experience. For to doubt the correctness of the chronology that

God has blessed, and to dispose themselves for 'waking up a sleeping church, and a wicked world,' is a practical abandonment of the whole, except the naked idea of the second advent with indefinite chronology. To adopt such a position is to comply with the wishes of a sleeping church and wicked world, and surely this is no way to wake them up. {May 29, 1845 SSSe, JUBST 94.2}

Who would have thought Adventists should exceed in unbelief all others—even be capable of the temerity of sacrificing their most glorious experience, given by the Holy Ghost sent down from heaven. And this, too, after God had fortified us against unbelief by his Word, that comes in for our support like a powerful *reserve*, when faith is weak and our ranks thinned, and the enemy coming in like a flood. Just now they lift up a standard and stop the desolations of unbelief. {May 29, 1845 SSSe, JUBST 94.3}

Here follows some of those precious words that witness at this time to the truths we preach, and publish in our little sheet. '*Behold the Bridegroom cometh!*' These words were to be in the mouths of somebody down at the time of the end. Has it not been fulfilled? Again, in Rev. x. account is given of an angel, clothed with a cloud (denoting glory) and a rainbow (hope); his face was as the sun, (denoting light, clearness, and penetration); his feet as pillars of fire,—wherever he placed them he burnt an impression,—indeed he burnt his way through the world. This angel was the type of the messengers that gave the midnight cry. The angel stood on the sea and land,—this denotes the unconfined nature of the message. 'All ye inhabitants of the world, and dwellers on the earth; see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet hear ye,' Isa. xviii. 3; see also Joel ii. 15-17. And then his declaration, how *positive!* This was a prophecy; it was to be fulfilled, (Rev. i. 'Must shortly come to pass;' and Rev. iv. i.,) and when fulfilled the mystery of God should be finished. The angel is very positive, he 'sware by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and things which are therein *that time shall be no longer*,' 6th verse. See, God, and all that he had made, is pledged for the fulfillment of this message. Such was the character of our preaching the midnight cry, and if we had not so preached, the Scriptures would have been broken. Again, another witness in the 11th chapter, 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. Here, we see what was accomplished on the tenth day of the 7th month. The Lord's enemies became his footstool; Heb. x. 13. And the Son of Man went to the Ancient of Days, and received from him dominion, and glory, and a kingdom. Hence the saying, 'I saw a Lamb stand on Mount Zion, and with him a hundred and forty and four thousand;' Rev. xiv. 1. 'But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem; Heb. xii. 22. It was prophesied that with great voices the kingdoms of this world should be proclaimed to be the Lord's; that is what was to be said, and it was read and uttered in every meeting for two or three months. Now the question is, was it true? Yes, it was true, for it was responded to in heaven. Bless God! on earth, with mighty voices, Christ is proclaimed King over all the earth, and all heaven rejoice! The harpers harp, the 144,000 sing a new song, Rev. xiv. 23, and the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, 'saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned;' Rev. xi, 16, 17; and the next verse gives additional proof that Christ has the kingdom, and the nations were angry. The nations have their power from the dragon, and they are angry because their patron is about to be dethroned and go down to the sides of the pit. And his wrath is come. His enemies have become his footstool; 110th Psalm; Isa. lxiii. {May 29, 1845 SSSe, JUBST 94.4}

But to return. Our position is explainable. God does not say any where that the time is appointed for the coming of the Son of Man. The event that was to transpire was the giving the kingdoms of this world to Christ; and that was the cause of joy both in earth and heaven: and this is a matter that few apprehend; and it makes another text important and interesting at this time, 'The just shall live by faith.' And an other—and may God send it home to the heart of every Peter and Thomas,—'If any man draw back my soul shall have no pleasure in him.' {May 29, 1845 SSSe, JUBST 94.5}

But the time was appointed for the vision to speak—and it was to be written plain upon tables, that he may run that readeth it. It was not to *lie*. If this is true we must have rested upon the right date; for it is distinctly added: though he may tarry wait for him. Now though we are apprised of the possibility of a disappointment by the prophet, and exhorted to wait if he tarry, which circumstance is a proof that the right chronology was to be understood; else how could he tarry? But because the Lord did not appear at that time, contrary to any prophecy or promise, the Professor infers that his data and arguments were all wrong. {May 29, 1845 SSSe, JUBST 94.6}

I for one see no necessity for doubting the chronology that has led us out so far; for, by the hope of it we have come up to Mount Zion, and are waiting at its gates, and soon they will open and the righteous nations that keep the law of God shall enter in. {May 29, 1845 SSSe, JUBST 94.7}

And then we have other advantages that our position and faith give us, that our opponents have not. 1st. We have sought and found and explanation of our difficulty. 2d. We have the privilege and pleasure of learning new lessons. They are unlearning and repairing the mischief they have done to the devil's kingdom, reciting their old lessons. This may be severe truth,—but it is truth to the life; and their light will become darkness. {May 29, 1845 SSSe, JUBST 94.8}

Again, if they should possibly prove to be right, we could go to them at any time, but if we are right they cannot always come to us. {May 29, 1845 SSSe, JUBST 94.9}

The other case I refer to is that of Bro. Curry's[191] confession, as

reported in the *Watch*. He says he was favorable to our views until he heard some one say, 'The door was shut and he was glad of it.' In relation to this I ask, what intelligent lover of Christ would not be glad? I am sure the Lord himself is; does not this scripture teach the doctrine? 'Henceforth expecting till his enemies be made his footstool.' Must he not be glad? What means the harping and the singing of the new song? And that mighty move around the throne of God, the four and twenty elders falling on their faces, and saying, 'We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou has taken to thee thy great power and hast reigned'? See also Rev. iv. 10. I am sure it cannot be wrong to agree with these worthies, and with Jesus our King. Again, this brother made his faith conditional; when he saw the Lord did not come at the passover, he gave it up. Good Lord have mercy upon us! When I see brethren bartering and speculating with their faith it looks to me as if they wanted to put it to a hard test, that they might have a pretext for getting rid of it. What! Make a disappointment a reason for giving up so glorious a faith that makes the kingdom sure in a *little while*. Faith should not be liable at all. It ought not to be the faith of contingency; it should be like the faith of Abraham, who hoped against hope, and staggered not. {May 29, 1845 SSSe, JUBST 94.10}

Everlasting praise be to God, I am being daily confirmed in the most holly faith. {May 29, 1845 SSSe, JUBST 95.1}

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[191] Bro. Curry was Samuel Curry (1806–1867), a Second Advent and then Methodist minister of Brooklyn, NY (*New York Times*, Sept. 24, 1865, p. 5; AHSTR, Sept. 3, 1845, p. 32, at https://archive.org/details/TheAdventHeraldAndSignsOfTheTimesReporter1845V10N1-13; https://www.findagrave.com/memorial/188535240/samuel-curry).

Finally, one of two things is true. Either God has directed our general movements, or he has not. Or has approbated or condemned. {May 29, 1845 SSSe, JUBST 95.2}

If God directed our movements or barely approbated them, then either by his direction, or with his approbation, we have been the means, indirectly, of a rank harvest of infidelity. The nominal church has fallen and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, as the reward of rejecting our message, and all Christendom besides have become unbelievers in the judgment and personal advent of our Lord. And we are not to be blamed. On the other hand, if God did not direct or approve either, then we not only are not innocent, but the worst people on God's footstool. Having disaffected the people to their churches and towards their ministers,—exposed their errors and fables; and if these churches are the medium under God for bringing souls into the kingdom of heaven, and their preachers God's true ministers, then of all people that ever lived in any one generation, we have been the most mischievous and injurious.—Thirty years would not suffice to restore things as they were, though we retire into obscurity, or even oblivion. {May 29, 1845 SSSe, JUBST 95.3}

And now, since these conferences think we have done wrong, they had better call another, and make their humble confession to God, and the clergy, and the churches. I see no other way to get the door open, for they have shut it; they have effectually destroyed the confidence of the people in the popular preaching, and the clergy will not let the people believe them; and so, between them both, the door is shut—jambed and barred. Now let there be an ingenuous confession on one side or the other. Who shall do it? The clergy have not confessed they were wrong yet; but the conference has. Now let them confess to the injured party. {May 29, 1845 SSSe, JUBST 95.4}

It cannot be that we have done all our work at the suggestion of the devil—impossible! No, we humbled ourselves—we prayed—we read and searched the Bible—we communicated—we trembled at God's Word. And now all this abandonment of the church and the world is retributive and judicial.

Hallelujah! Praise the Lord, for he reigneth!

Yours, with a good hope and faith on the increase,

B. Matthias.[192]

For the Jubilee Standard. {May 29, 1845 SSSe, JUBST 95.5}

TO THE "HIDDEN ONES."

We understand from the words of our Saviour, that the type of the Passover must have its ultimate fulfillment in the Kingdom of God. As the sacrifice of the paschal lamb was fulfilled in the crucifixion, we are led to inquire what feature remains to be accomplished in the kingdom of heaven. The parables teach that many things preparatory are fulfilled in this kingdom before the translation of its subjects, and the personal appearing of the King. In carefully examining the typical shadows, which point to the final consummation, we see our present position in its true light. In referring to the type in Exodus, we find that its most striking feature is the *hiding* of the people of God, and the punishment of his enemies. Of this Moses says, 'none of you shall *go out at the door* of his house until the morning, for the Lord will pass through to smite the Egyptians.' Our Saviour also shows the case of Noah and Lot, as typical of the final deliverance of the true Israel. When Noah and his remnant entered into the Ark, 'the Lord *shut him in*,' while the waters prevailed, 'and all flesh died, that moved upon the earth.' Of Lot we read that the angels 'put forth their hand and pulled Lot into the house to them, and *shut the door*,' while

[192] "B. Matthias" is Barnet Matthias.

those *without* were struck with *blindness*, preparatory to their destruction. The Scriptures cannot be broken, therefore every jot and tittle in these shadows will be fulfilled. Isaiah, speaking of the travail of Zion, the resurrection and destruction of the wicked, distinctly shows the antitype of the *shutting in* of Noah, Lot, and the keepers of the *first* passover, and exhorts us, in the name of the Lord, 'Come, my people, enter into thy chambers, and shut thy doors about thee, hide thyself for a *little moment*, until the *indignation* be overpast, for the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall *no more* cover her slain.' The true people of God will be willing, in the day of his power to be separate, and have their entire sympathy with Christ. In the parable of the virgins, the door shut *before* the knocking of many for admittance. Also in Luke the Master is represented as rising up and shutting in those who have entered the strait gate, while *without* they are still expecting admittance, and *before* the weeping and gnashing of teeth. In the Scriptures we have many prophetic allusions to this separation *before* and while the final sentence is executed upon the enemies of God. At the time of the fearful judgment on Ahab and his people, by dearth and famine, the Lord commanded Elijah (a type of his translated ones) thus, 'Get thee hence and turn thee eastward, and hide thyself by the brook Cherith that is before Jordan, and it shalt be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there.' By Amos we learn that there will be a famine in the land of hearing the word of the Lord, when men shall run to and fro to seek, and not find it. Also by David when there is no more any prophet, neither any that knoweth *how long*. When the cloudy pillar shall stand between the world and the escaping remnant, and their path be hidden from their adversaries,—a time when the Lord will say to his elect, by his Word and Spirit, as he did to Ezekiel, 'Go shut thyself within thy house,' 'and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebelious house.' Zephaniah, speaking of 'the great day of the Lord,' when he 'shall make even a speedy riddance of all them that dwell in the land,' says, 'seek *ye* the Lord, all ye meek of the earth, which *have wrought* his judgments, seek righteousness, seek meekness, it may be *ye* shall be *hid* in the days of the Lord's anger.' We also read 'in the *time* of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he *hide* me,' 'thou shalt hide them in them in the *secret* of thy *presence*, from the pride of man; thou shalt keep them *secretly* in a pavilion from the strife of tongues.' Also in the first 'little while' of the disciples' grief, when the doors were shut, for fear of the Jews, 'came Jesus, and stood in the midst.' We perceive that this time of separation from the world, this second 'little while,' is a time of trial, and mourning for Jesus, a time when the children of the bride chamber shall fast, because of the absence of their Lord. Zechariah sees, with a prophetic eye, when the spirit of grace and supplication shall be poured out, and they shall mourn for him, as one mourneth for his only son, 'All the families that *remain*, every family apart, and their wives apart.' At the time when the Lord 'will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried, and they

shall call on my name, and I will hear them, I will say *it is* my people, and they shall say the Lord is my God.' It is evident that we are in this hour of separation and scattering, and let every true child seek unto the Lord, and trust in him alone. The ending of prophetic times, the testimony of the Word and Spirit, our own experience, and the commencement of the pouring out of judgment, and the *burning day*, all speak, in language well appreciated by those who watch and wait, that the hour of deliverance is come. Let us see to it, that we follow the ark, understand the order of the Spirit, and stand in the counsel of God. If we do this we may rest assured that, in this last battle, earth and hell, and all the

sympathies and technicalities of this lower world, will be against us, but 'fear not *little flock*, for it is your Father's good pleasure to give you the kingdom.' C. S. M.[193]

Philadelphia, May 22.

For the Jubilee Standard. {May 29, 1845 SSSe, JUBST 95.6}

THE HOUSE FINISHED.

In Heb. x. 21 we read that there is a High Priest *over* the house of God. Chap. iii. 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man: but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: *but Christ as a Son over his own house*: WHOSE HOUSE ARE WE, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.' {May 29, 1845 SSSe, JUBST 96.1}

Here a house is presented in the process of building—when it is completed, the last stone is added to the building, and the number of His Israel is perfect. {May 29, 1845 SSSe, JUBST 96.2}

We read, in Heb. viii. 10, 'This is the covenant that I will make with the *house of Israel*,' &c. 'The house' is then finished when the covenant is made. This will be evident when we consider the materials of which it is composed, viz., 'lively stones built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But ye are a *chosen* generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy; 1 Peter ii. The following references show *at what time* this is fully applicable to the people of God: Hos. i. 10, 11; ii. 23; Zech. ii. 12. At that day when the Lord comforts all that mourn,—when he appoints unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, (Isa. lxi. 3-6); then, in the day that God's people are 'cleansed' from all sin, and when 'the wastes are builded,' 'all things' being 'restored,' the promise is to the house of Israel, 'Ye shall be named the priests of the Lord: men shall call you the ministers of our God,' verses 7, 8, 'For your shame ye shall have double,' &c., 'For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and *will make an everlasting covenant with them*.' What this everlasting covenant made with the house of Israel is, appears from reading Isa. lv. 3, 4, 'And I will make an everlasting covenant with you, *even the sure mercies of David*. That Jesus is referred to, is evident, for the promise was made that 'the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever;' verse 4 is an explanation of the sure mercies of David, 'Behold I have given him for a witness to the people, a leader and commander to the people.' {May 29, 1845 SSSe, JUBST 96.3}

From the moment Jesus receives the kingdom, he is Son over his own house, even High Priest over the house of God *after* '*the order of Melchisedec*;' which is both King and Priest. {May 29, 1845 SSSe, JUBST 96.4}

The comparison has been made between Moses and Jesus, who is now leading his people; for the children of Israel, who were led by Moses, were the type of the people who are speedily to

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[193] Clorinda Fosdick Minor, née Strong.

have a glorious deliverance, in being brought into the heavenly Canaan. We are in 'the wilderness of the people,' and have entered into the bond, or delivering of the covenant; Ezek. xx. 35. 'We are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words: which voice they that heard entreated that the word should not be spoken to them any more. But we *are come* unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, [since Jesus has been married to this, the metropolis of his kingdom,] and to an innumerable company of angels, and to the general assembly and church of the first born, which are written [margin, enrolled] in heaven, and to God the Judge of all, and to the spirits of just men made perfect, *and to Jesus the mediator of the new covenant*, and to the blood of sprinkling, that speaketh better things than that of Abel.' 'For behold the Lord hath laid in [the building of] Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation,' and on this is built the house of God, 'whose house are we, if he hold fast the confidence and the rejoicing of the hope firm unto the end.' Let then the rains descend, let the floods come, and beat upon this house; it cannot fall, for it is founded upon a rock. {May 29, 1845 SSSe, JUBST 96.5}

When the Lord spake from Sinai the earth was shaken by his voice (Heb. xii. 26, 27;) but now 'He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain.' The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be THE HOPE [Heb., place of repose or harbor] of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more;' Joel iii. 16, 17. 'Wherefore we, receiving a kingdom which cannot be moved, let us have grace [margin, *let us hold fast*] whereby we may serve God acceptably, with reverence and godly fear.' 'For here we have no continuing city; but we seek one to come.' E. C. C.[194]

Portland, May 22. {May 29, 1845 SSSe, JUBST 96.6}

"THE GROANING CREATION."

An excellent and timely Sermon, with the above title, has been published by Bro. MATTHIAS. It can be obtained at this office, and at 336½ Bleecker st.; and 88 Fulton st., Brooklyn.[195] Price 10cts. per copy, or $1 per dozen. {May 29, 1845 SSSe, JUBST 96.7}

"Voice of the Shepherd."—We have received the third No. of a paper, published by Orlando Squires, bearing the above title.[196] We have examined it carefully, and find it the voice of him who is 'transformed into an angel of light.' It advocates the dangerous and delusive doctrine that the coming of Jesus, our glorious King, is mystical or spiritual, and has already taken place! Let the sheep beware of that 'voice.' It is not of the Good Shepherd. {May 29, 1845 SSSe, JUBST 96.8}

We intend next week, if the Lord will, to speak more fully on this subject. S.[197] {May 29, 1845 SSSe, JUBST 96.9}

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[194] Emily Catherine Pearson, née Clemons.
[195] The original has "At can be obtained" instead of "It can be obtained."
[196] Orlando Squires had previously published, in Utica, New York, a paper called *The Day Star* (HST, Aug. 24, 1842, p. 165). Squires apparently had a problem with moving from place to place, running up a debt, and then not paying it. See his confession in HST, March 15, 1843, p. 9.
[197] S. S. Snow.

Our beloved brother John Pearson has recently made a visit the 'flock of slaughter' in this city and Philadelphia, and his labors have been blessed in comforting and strengthening the waiting remnant.[198] He left us yesterday morning for the East. May God's blessing rest upon him. S.[199] {May 29, 1845 SSSe, JUBST 96.10}

Why is it that we do not receive the *Day Star*? Has Esau been laying hands on Jacob's substance? S.[200] {May 29, 1845 SSSe, JUBST 96.11}

[198] For John Pearson, Jr. (1813–1900), see https://www.findagrave.com/memorial/226415738/john-pearson.
[199] S. S. Snow.
[200] S. S. Snow.

- *The Jubilee Standard*, vol. 1, no. 13, June 5, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {June 5, 1845 SSSe, JUBST 97.1}

Vol. I.] NEW YORK CITY, THURSDAY, JUNE 5, 1845. [No. 13 {June 5, 1845 SSSe, JUBST 97.2}

THE JUBILEE STANDARD. {June 5, 1845 SSSe, JUBST 97.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {June 5, 1845 SSSe, JUBST 97.4}

By S. S. SNOW And B. Matthias, Editors. {June 5, 1845 SSSe, JUBST 97.5}

131 DIVISION STREET, N.Y. {June 5, 1845 SSSe, JUBST 97.6}

TERMS:—Two dollars per hundred or three cents per copy. {June 5, 1845 SSSe, JUBST 97.7}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S.S. Snow or B. Matthias, N. Y. City. {June 5, 1845 SSSe, JUBST 97.8}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {June 5, 1845 SSSe, JUBST 97.9}

THE COMING OF THE SON OF MAN IN THE CLOUDS OF HEAVEN.

A cloud! a cloud! lo in the east—
In size 'tis not a hand,
And at the cloud a little flock,
Wistfully looking stand. {June 5, 1845 SSSe, JUBST 97.10}

Anon it comes, and brighter grows,
And larger still, and fair;
It is a beauteous thing of light.
Still floating on the air. {June 5, 1845 SSSe, JUBST 97.11}

Why gaze the eager multitude,
The living who 'remained?'
Why stand they gazing up to heaven?
This Jesus comes again. {June 5, 1845 SSSe, JUBST 97.12}

For see, his sign upon the sky,
The glorious beaming cloud,
'It comes, it comes, *the Lord is nigh*!'
Proclaim the waiting crowd. {June 5, 1845 SSSe, JUBST 97.13}

Around the cloud the angels bright
Are ranged ten thousand strong;
All shining in their robes of light,
All swelling triumph's song. {June 5, 1845 SSSe, JUBST 97.14}

O glory! glory! on it comes,

The cloud and retinue,
And O the 'gladness and the joy'
Of all the waiting few. {June 5, 1845 SSSe, JUBST 97.15}

'This is our God, we've waited long!'
The 'little flock' exclaim,
'And now we'll swell the conqueror's song,
And praise King Jesus' name!' E. C. C.
Portland, May 2.

From the Hope of Israel. {June 5, 1845 SSSe, JUBST 97.16}

THE PRESENT CRY OF GOD's CHILDREN.

In view of those who are slumbering in their dusty beds, who for their fidelity to God, have suffered reproach, have been trodden down, and mocked and scourged, who have been bound, imprisoned, stoned, sawn asunder, tortured, and slain with the sword, who wandered about in sheep-skins, and goat skins, in deserts, mountains, dens, and caves of the earth, being destitute, afflicted, tormented, who obtained a good report through faith, received not the promise,—in view of God's children who are now upon the earth, who are every day experiencing new and increasing fiery trials, such as the people of God never before experienced, in any age of the world,—in view of the every day's increasing wickedness of this world,—and in view of him whose right it is to reign, and in view of all things, (expect the perfect work of patience) with our whole soul we cry, *Come Lord Jesus, and come quickly*. {June 5, 1845 SSSe, JUBST 97.17}

In every instance when God has been about to work deliverance for his people, he would be enquired of by them, to do it for them. Thus it was in the case of the Israelites when under the Egyptian bondage; for the Lord said to Moses, I have surely seen the affliction of my people which are in Egypt, and have *heard their cry* by reason of their taskmasters, &c., and the Lord their God brought out from thence with a mighty hand and a stretched-out arm. Also when the Midianites oppressed them so that they were greatly impoverished, they *cried unto the Lord*. And it came to pass when the children of Israel *cried unto the Lord*, that the Lord sent a prophet unto them, who said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage, &c.; and here again God wrought another miraculous deliverance for the children of Israel when they *cried unto him*. For although the Lord knows what his children need, yet he will be enquired of to perform it; for so it always has been. The analogy from these instances show that we must *cry* for deliverance, or peradventure he will not deliver us. In Matt. vi. 10, we are taught to pray, Thy kingdom come, thy will be done in earth as it is done in heaven. In Luke xviii. 1-8, Christ spake a parable unto his disciples to this end, that men ought always to pray and not to faint; saying there was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him saying, avenge me of my adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust Judge saith. And shall not God avenge his own elect which cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily. Therefore when the Lord comes, his elect will be crying *day and night* unto him for deliverance. {June 5, 1845 SSSe, JUBST 97.18}

O may the King of Salem beget the cry in the heart of every heir of the kingdom, 'Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for the grapes are fully ripe.' O' that they may cry day and night unto him to avenge them speedily. {June 5, 1845 SSSe, JUBST 97.19}

The Psalmist used to pray, (and so may we, for he prayed prophetically,) 'Let them [the wicked] go down quick into hell. Let them be as chaff before the wind; and let the angel of the Lord chase them. Let the sinners be consumed out of the earth, and let the wicked be no more.' But why pray for the wicked to be destroyed *quickly*! Because this is the portion of their cup, and the sooner they receive it, the less will be their punishment, as every day they are heaping up wrath against the day of wrath {June 5, 1845 SSSe, JUBST 97.20}

The devil goeth about like a roaring lion, seeking whom he may devour; and my prayer is for the angel to come down from heaven having the key of the bottomless pit and a great chain in his hand, that he may lay hold on the dragon, that old serpent, which is the devil and satan, to bind him a thousand years; that He whose right it is may come and reign, and give his people rest. 'And his rest shall be glorious.' O may God give us *faith* and the Holy Ghost, that we may be able to withstand *all* the fiery darts of the enemy and overcome at last. {June 5, 1845 SSSe, JUBST 97.21}

The Lord's, believing the 'elect's cry will speedily be answered. A. S. Howland. {June 5, 1845 SSSe, JUBST 97.22}

Topsham, May 12. {June 5, 1845 SSSe, JUBST 97.23}

Watch! and keep your garments unspotted! *Watch*! and hold that fast which thou hast! Watch! and let no man take thy crown! {June 5, 1845 SSSe, JUBST 97.24}

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From the Day Star. {June 5, 1845 SSSe, JUBST 98.1}

LETTER FROM BRO PICKANDS.

My Dear Bro. Jacobs:—Your letter of the 9th inst. was received on Monday evening last. After mature reflection I am constrained to say, in reply to your kind invitation, that in view of circumstances beyond my control, I cannot go to your city at present. If time continue till fall, and the way should be open, I will, with much pleasure, spend a couple of weeks with your people—at present, duty seems to keep me here. In the mean time I rejoice in the bold and steadfast stand you take in behalf of truth. I agree with you fully, that no good reason has thus far been shown why we should deny the grace of our God in the way he has led us along. I do not doubt that we have entered upon the 'day of the Lord,' so often spoken of by the Prophets, '*in the which*' as Peter says, 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.' I confess I am credulous enough to believe the very remarkable disasters so frequently witnessed about these days as evidences and specimens of God's wrath against an ungodly nation. I fully expect such things to continue and increase until 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first.' God will avenge his own elect which cry unto him day and night. We need now more than ever patience and faith. We have prayed 'thy Kingdom come, thy will be done on earth as it is in heaven'—and I have often feared our brethren too frequently used this prayer prospectly, that is, that God's will might be done in the future state. I do not so understand it, as we should now chiefly use that petition. In the new heavens and earth God's will is to be the universally acknowledged rule of action; there will be no opposition to it among the inhabitants of the earth. But now amid the constant and almost unanimous opposition of mankind a little handful only are willing that God should rule and execute

his purposes of mercy or of wrath in his own way. It is true some of his people may persuade themselves that they do wish to have the will of God done and that their grief and displeasure arise in view of interpretations of Scripture which contradict His expressed will. Perhaps they do not perfectly understand the Lord's will, and it is possible they may sometimes mistake their own will for the Lord's. At any rate it is not best to be too positive or to be too touchy and impatient with those that differ from us. You and I will rejoice in having God's will fully done. Paul tells us to rejoice always, even now, and so we will. Whatever mistakes we may make, the will of God will be done in fulfilling the great and glorious prophecies. Nay, we *may* rejoice even now in seeing them fulfilled. * * * * * {June 5, 1845 SSSe, JUBST 98.2}

We have lately had some very severe frosts which have destroyed most of the fruit, and I have been assured from two different sources entitled to credit that the wheat throughout this region is so far injured that there will be very little if any crop. {June 5, 1845 SSSe, JUBST 98.3}

You are aware of the very serious prospect of speedy war with England, and of course with Russia, Spain and Portugal, Canada and the Western Indians, and last, though not least, with the Slaves of our own Southern States, who will certainly be aroused and armed and disciplined by the English. Every thing around us and in the midst of us is full of alarm and danger, but God has promised to keep him in perfect peace whose mind is stayed on Him. Whatever may happen to the world of the ungodly, the saints of the Most High will inherit the Kingdom. Therefore be of good courage and He will strengthen your heart. {June 5, 1845 SSSe, JUBST 98.4}

Bro. Cook was here yesterday, having returned from Cleveland, where he spent last Lord's Day, in the absence of Bro. Robinson, who went to teach and comfort the brethren at Elyria and Oberlin.[201] Bro. Cook proposes to start next week (if the Lord will) for Norwalk, and down to Marysville and out to Indiana, to see the scattered brethren once more. I shall sympathise with your brethren in any disappointment they may experience on account of my not accepting their invitation, and beg you will assure them of my sincere and hearty esteem and affection for them. I trust we shall soon be done with disappointments and trials and be for ever at rest with our Glorious Head. {June 5, 1845 SSSe, JUBST 98.5}

In much esteem and affection, I am your brother, in the hope of the Gospel. J. D. PICKANDS.[202] Akron, May. 14. {June 5, 1845 SSSe, JUBST 98.6}

SIGNS OF THE TIMES.

But now the cry of men oppressed went up
Before the Lord, and to remembrance came
The tears of all his saints, their tears and groans.
Wise men had read the number of the name;
The prophet-years had rolled; the time, and times,
And half a time, were now fulfilled complete;
The seven fierce vials of the wrath of God,
Poured by seven angels strong, were shed abroad
Upon the earth, and emptied to the dregs;
The prophecy for confirmation stood;
And all was ready for the sword of God. {June 5, 1845 SSSe, JUBST 98.7}

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[201] John Ball Cook.
[202] James Dinsmore Pickands (1802–1876), of Akron, OH.

The righteous saw, and fled without delay,
Into the chambers of Omnipotence.
The wicked mocked, and sought for erring cause,
To satisfy the dismal state of things;
The public credit gone, the fear in time
Of peace, the starving want in time of wealth,
The insurrection muttering in the streets,
And pallid consternation spreading wide;
And leagues, though holy termed, first ratified
In hell, on purpose made to under-prop
Iniquity, and crush the sacred truth. {June 5, 1845 SSSe, JUBST 98.8}
* * * * *

Satan is loose, and Violence is heard,
And Riot in the street, and Revelry
Intoxicate, and Murder, and Revenge.
Put on your armor now, ye righteous! put
The helmet of salvation on, and gird
Your loins about with truth; add righteousness,
And add the shield of faith, and take the sword
Of God—awake and watch!—The day is near,
Great day of God Almighty and the Lamb!
The harvest of the earth is fully ripe;
Vengeance begins to tread the great wine-press
Of fierceness and of wrath; and Mercy pleads,
Mercy that pleaded long, she pleads—no more! {June 5, 1845 SSSe, JUBST 98.9}
* * * * *

Go to, ye wicked, weep and howl; for all
That God hath written against you is at hand.
The cry of Violence hath reached his ear;
Hell is prepared, and Justice whets his sword.
Weep all of every name! Begin the wo,
Ye woods, and tell it to the doleful winds;
And doleful winds, wail to the howling hills:
And howling hills, mourn to the dismal vales;
And dismal vales, sigh to the sorrowing brooks;
And sorrowing brooks, weep to the weeping stream;
And weeping stream, awake the groaning deep;
And let the instrument take up the song,
Responsive to the voice, harmonious wo!
Ye Heavens, great arch-way of the universe,
Put sackcloth on; and Ocean, clothe thyself
In garb of widowhood, and gather all
Thy waves into a groan, and utter it,

Long, loud, deep, piercing, dolorous, immense!
The occasion asks it!—Nature dies, and God
And angels come to lay her in the grave!

POLLOK. {June 5, 1845 SSSe, JUBST 98.10}

The history of the past and present is certain proof that the saints will speedily be delivered from the oppression of the wicked. Jehovah will soon manifest himself in power, and justify his truth. {June 5, 1845 SSSe, JUBST 98.11}

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Dear Bro. Snow:—I now take the opportunity of expressing to you some of the emotions of my soul, as I am about leaving you, perhaps no more to see you till our King comes and takes us home. It is with great reluctance that I return to W——. But, feeling that duty calls, I must obey: Yes, I leave you and your family because *duty* calls me away. Although my heart is sorrowful at parting, yet I sorrow not as those who have no hope: no, praise God, *I have a hope*, and I would say, to the glory of God, that it has been enlarged and brightened up since I have been here, of *soon* meeting you in the kingdom. Oh! Dear brother, pray for me that my faith fail not in this last moment of time. And as I go from you, pray that I may have grace to proclaim the whole truth when I arrive at W——. I have told you before, and I tell you again, that I fear that the 'shepherd and the principal of the flock' will be found, in that great day, with 'no way of escape,' in that place. But, praise the Lord, He knows all that are his: none of the children will be left when He appears. {June 5, 1845 SSSe, JUBST 99.1}

My heart is filled with praise to God for the privilege I have had in coming to this city. I cannot tell you anything about it, only my heart says, all glory to God, for his great goodness to me, and for the light which I have received upon his Word. I rejoice that I have a Bible and the promise that the Spirit will guide into *all truth*. I am glad also, that there are a few *faithful watchmen* who are giving to the household 'meat in due season' O! may the Lord help them to proclaim the whole truth.

New York, May 29. J. C.

For the Jubilee Standard. {June 5, 1845 SSSe, JUBST 99.2}

THE TESTIMONY OF JESUS.

"For before his translation he had this testimony that he pleased God." {June 5, 1845 SSSe, JUBST 99.3}

Amid the complicated and adverse influences with which we are surrounded, how liable we are to be severed from the direct path of obedience—to yield to the intrigues of the enemy—to lean upon the testimony of our fellow-men—to incline to unbelief—to partake of the wine which has intoxicated the fallen church, and borne down towards the whirlpool of general destruction so many of those who went out with us to meet the Bridegroom. Indeed these are perilous times, and happy is he who has this testimony that he pleases God. {June 5, 1845 SSSe, JUBST 99.4}

To please God it is requisite to exercise, to their full extent, all those powers of mind bestowed upon us by our Creator—not one of them can be dispensed with, or yielded by substituting another. True, we are bound to avail ourselves of all means instituted in the providence of God to assist us in our various duties; yet an independent conclusion upon the whole matter, after carefully weighing all these, is essential in order to have this testimony—this blessed assurance that we please God. {June 5, 1845 SSSe, JUBST 99.5}

While the Word of God is the arbitrator on all points of faith, our faith cannot be complete, so as to obtain the testimony, with-out recognizing the fulfillment of that Word in all those occurrences which, according to the prophecy, transpire around us; many of those events, those who are unacquainted with the manner of prophecy, would suppose too trivial for a place in the volume of inspiration, we suppose this to be one of the artifices of satan to destroy the influence of the truth at the first advent. Did not the first advent come on the whole world? And should not the prophecy respecting it, and its attending circumstances, have a general application to be seen by all, rather than in those small incidents in an obscure corner of India? Thus now we hear the enquiry, in substance, with the bold affirmation—even by those who acknowledge those fulfillments at the first advent—that none of the prophetic word is to be fulfilled on the same rule. {June 5, 1845 SSSe, JUBST 99.6}

After receiving the truth of the speedy coming of our Lord, and after hearing the thunder-tones of the vision, and seeing how emphatically every word that was spoken is fulfilling, those blessed assurances of promise, whereby we have strong consolation, come with double weight to our hearts, establishing us, rooting us, grounding us, in the faith which produces the testimony that we please God; and 'without faith it is impossible to please God.' Can it be supposed that the Lord would take so much pains, so to speak, to descend to minute description of events, though small in their nature, unless it was necessary to confirm the faith of his people, and enable them to please him by holding 'fast the beginning of their confidence?' {June 5, 1845 SSSe, JUBST 99.7}

Again, can it be supposed, admitting the special providence of God raised up the men and separated the Adventist, as a people, to proclaim the coming of the Lord,—that their proclamation, their faithfulness, and their equivocations—are not described sufficiently to warn the faithful of the dangers to which they are exposed in this last perilous time? 'We count them happy who endure'—those who overcome by the word of his testimony only can endure. The remnant have the Testimony of Jesus and have the precious promise, 'because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.[203] 'Great peace have all they that love thy law and nothing shall offend [stumble] them; or, as the margin reads, 'they shall have no stumbling block' O, thrice blessed are those who have this testimony for themselves; yes, before they are translated they shall enjoy it. Enoch, the seventh from Adam, who prophesied of these mockers in this 'last time,' described the characters of those who would withstand the truth, and be stumbling blocks to all who had not, like him, the testimony of Jesus. {June 5, 1845 SSSe, JUBST 99.8}

Dear brethren, have you the testimony that you please God, then seize the assurance, and delight yourself in his law; let that testimony be your watchword, and you can glory in the truth that 'the righteous shall hold on his way' W. G.[204] {June 5, 1845 SSSe, JUBST 99.9}

LETTER FROM BRO. LEWIS.

Dear Bro. Snow:—The wise man says: 'There is a time and season to every purpose under the sun,' and among other things a 'time to speak and a time to keep silence.' {June 5, 1845 SSSe, JUBST 99.10}

When I received the doctrine of '43 inside and out, in my heart as well as my head, three years ago,—why from that time down to last October, I could talk forever, and fight the devil with the

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[203] The original has "any patience" rather than "my patience."
[204] "W. G." is likely "W. Gordon," who is described as "Bro. Gordon," who lived on 336 1-2 Bleecker Street, Brooklyn.

sword of the Spirit; but since the door has been shut my mouth has been shut also. Yet I have been at the mast head looking out for squalls as well as land. {June 5, 1845 SSSe, JUBST 99.11}

I have been thinking some time that I would take the basket and gather up some fragments that I could not myself, if no one would share with me, and so at it I go. {June 5, 1845 SSSe, JUBST 99.12}

In the first place I don't believe the good old ship is to be left without a pilot, and guided by the whims and fancies of a mutinous crew, where all want to command and none obey. Therefore I believe the Lord has raised up shepherds to feed the "flock of slaughter,' and as long as they give me meat that relishes well, and I can digest and grow thereby, why I mean to eat it. {June 5, 1845 SSSe, JUBST 99.13}

As I said before, we must have pilots, and as Bro. Miller, and all others who have fairly conducted us out to sea, have got in the fog and lost their reckoning, and now have abandoned us by jumping into the first craft that came along, (which, by the bye, looks like a pirate through my spy glass.) I say shall we not have a pilot to take us into port? Yes, verily. {June 5, 1845 SSSe, JUBST 99.14}

We have now got into the latitude of pirates; 2 Tim. iii. 1-7, where they are brought up all-standing, with a round turn and two half hitches. And here I would suggest the impropriety (as it seems to me,) for brethren to express themselves as though independent of a teacher altogether. I understand faith comes by hearing; I presume I have heard more than a thousand discourses on the advent of our Lord, and not one too many. {June 5, 1845 SSSe, JUBST 99.15}

Now, Bro. Snow, I have heard you say that you had nailed the colors to the mast. I say amen, and add, 'don't give up the ship;' if perchance the colors get shot away, some of us will shin aloft and nail them fast again, and pursue our course. {June 5, 1845 SSSe, JUBST 99.16}

I have no notion of putting the ship about and steering back to the coast of Egypt to go to work and make bricks with out straw. Let us be as persevering as was Columbus, who had he yielded to the importunities of his factious crew and officers, had never discovered this western world. My motto is, 'Be sure you are right and go a-head." As the Irishman said, 'I'm not sea-sick,

but I'm sick of the sea.' I want to get into port, my soul is sick, my ear is pained with every day's report of wrong, of outrage, of violence, and oppression, with which our sin-cursed world is filled, and in bitterness of soul the cry is extorted, 'Let thy kingdom come, and thy will be done.' {June 5, 1845 SSSe, JUBST 99.17}

Come, Lord Jesus, quickly come,
And take thy weary pilgrims home.[205]

New York, June 1. L. Lewis.[206] {June 5, 1845 SSSe, JUBST 100.1}

LETTER FROM BRO HILL.

Dear Bro. Snow:—What is this church that is spoken of in Rev. iii. 14. by the name of the Laodicean, which is lukewarm, neither cold nor hot? I think it cannot refer to the nominal church, as some suppose,—for I think that to be dead and twice dead; (see Jude xii.;) and the Laodicean Church is spoken of after the Philadelphia Church is formed, which I believe to be the Advent

[205] These are words adapted from the hymn "Poor and Afflicted." The verse says: "And while they walk the thorny way, They oft are heart to sigh and say,—"O gracious Savior, quickly come, And take Thy weary pilgrims home!"

[206] Leonard Lewis (1800–1871), of New York, mentioned in *Signs of the Times and Expositor of Prophecy*, 22 Jun 1842, p. 96; *Signs of the Times and Expositor of Prophecy*, 20 Jul 1842, p. 128; *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 383. His wife was Charity, and there is a Charity Lewis who signed a statement titled "The True Day Star" on page 264.

Church. Neither can I think it is the remainder of the Sardis Church. I think it may mean those who are professedly looking for the Lord. The Sardis Church represents the nominal church when the gospel was first preached of his coming and kingdom, corresponding with the angel in Rev. xiv. 6, 'flying in the midst of heaven, having the everlasting gospel to preach unto them on the earth.' This I believe to be the first angel or message: the second angel or message was to the Philadelphia Church; the third angel to the Laodicean Church. Is this church in being now? I think it is; for there is a great coldness in the bands: many are giving up their faith in the past, therefore cast away their confidence, and thus become blind and cannot see afar off. This is a lamentable thing, but too true. Is not this the state that some are to be in, in order to be lukewarm? I think they may be backslidden in heart. What is it to backslide? Is it not to give up the past, and say that the midnight cry has not been made? If there is danger of being in this state I pray the Lord all may see it, lest we be spued out of his mouth. Will not this correspond with the third angel in Rev. xiv. 9, 10, 'saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God?' {June 5, 1845 SSSe, JUBST 100.2}

I believe that the work is done for the world: they have heard the gospel of the kingdom; the midnight cry has been made, and they have rejected it; therefore the work that is now to be done, is to be done among God's people. What is it to be increased in goods? (Rev. iii. 17.) Is it not the knowledge that some say that they have on the subject of the Lord's coming and kingdom, over the nominal church, and they need none of their light? What is it to be wretched, and miserable, and blind and naked? Is it not to be in their present fallen condition? Does not this show that they have backslidden? This church is commanded to repent of their backsliding and be zealous: 'Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.' This shows to my mind that some of them may find favor with God. May the Lord deliver. I believe this to be addressed to the Laodicean Church, not to the world, as some suppose. I think there may be a work to do. May the Lord teach us to do his will, that we may be accepted of him when he comes. Brother, I think there may be light here, and as we are bound to let our light shine, if you think it worthy a place in your paper, use it to the glory of God. May the Lord help us to do all things to his glory; for if we continue faithful a *little longer* we shall see him in his glory. O blessed thought! May this be our prayer, come Lord Jesus and come quickly. {June 5, 1845 SSSe, JUBST 100.3}

There are a few in this place who are holding on to the faith in the past, and are keeping their garments, and expecting soon to see the blessed master. {June 5, 1845 SSSe, JUBST 100.4}

Yours, in the blessed hope of soon seeing our King, {June 5, 1845 SSSe, JUBST 100.5}

Worcester, June 1. B. B. HILL.[207] {June 5, 1845 SSSe, JUBST 100.6}

Frost in the West.—The country around Alton, Ill., 15th ult. was visited by a frost, which extended to the surrounding counties. Castor beans were all cut off in addition to a large proportion of potatoes and corn. Some injury was done to the Wheat crop.—*N. Y. Sun*.

THE JUBILEE STANDARD.

'Lift up a Standard for the People.'

NEW YORK, THURSDAY, JUNE 5, 1845. {June 5, 1845 SSSe, JUBST 100.7}

[207] For Benjamin Belknap Hill (1803–1882), of Worcester, MA, see https://www.findagrave.com/memorial/135055372/benjamin-belknap-hill.

PROPHETIC CHRONOLOGY.—CONTINUED.[208]

The point that remains to be noticed in the chronology of the 70 weeks, is the commencement of Paul's ministry. His conversion, it is evident, took place soon after the martyrdom of Stephen, which according to Townsend, was in A. D. 33 or 34. If it was in 34, it must have been the early part of the year. In Gal. i. 15-18 we learn that *three years* elapsed between the conversion of Paul and his first visit to Jerusalem. Turn to Acts ix. 26, where Luke gives the account of this, and we shall find the date to be A. D. 37. From A. D. 34 to A. D. 37, are three years. Again, in Gal. ii. 1, Paul tells us that *fourteen years* after that he went up to Jerusalem again. By referring to Acts xv. 2, we shall find the date of this second visit to be A. D. 51. And from A. D. 37 to A. D. 51 are fourteen years. The conclusion to which we arrive, therefore, is this, that Paul was converted and began his ministry in the autumn of A. D. 34. At that point this wonderful man, who had been a most bitter and unrelenting persecutor of the saints, became a chosen vessel of the Lord—the apostle to the Gentiles, of that faith which he once destroyed. Here the *last* and *special* witness of the resurrection of our blessed Lord, (see 1 Cor. xv. 8,) came upon the stand and gave his testimony, which, together with that of Christ and the other apostles, laid the *foundation* of our faith and hope. And *thus* was the *covenant confirmed*. {June 5, 1845 SSSe, JUBST 100.8}

Thus, by clear and convincing proofs, entirely independent of each other, we have established the correctness of those several dates, viz., B. C. 457, for 'the going forth of the commandment,' A. D. 27, for the beginning of our Lord's public preaching, A. D. 31 for the crucifixion, and A. D. 34 for the commencement of the ministry of Paul. These proofs stand forth like so many independent witnesses in court, and, perfectly agreeing in their testimony, confirm us, so that a doubt is criminal, that we have the right chronology. The 70 weeks, therefore, began on the 10th day of the 7th month B. C. 457. From that point, 69 weeks, or 483 years, ended in the 7th month A. D. 27, when Jesus began the proclamation of the gospel of the kingdom of God, saying, 'THE TIME IS FULFILLED.' Then 3½ years after that, on the 10th day of the first month A. D. 31, he rode into Jerusalem as King, and caused the temple worship, or 'sacrifice and oblation,' to cease. From that point 3½ years, the last half of the week, extended to the 10th day of the 7th month A. D. 34, when of course the 70 weeks ended. Thus 490 years of the 2300 were fulfilled, and 1810 remained to be fulfilled. Where would they end? On the *tenth day* of the *seventh month*, A. D. 1844. {June 5, 1845 SSSe, JUBST 100.9}

Yes, glory be to God in the highest! the '*appointed time is accomplished*,' the iniquity of Zion *is pardoned*; the *sanctuary is justified*. Now is fulfilled Jer. iii. 15-17. We remember no more the ark of the covenant, it comes not into our mind or upon our heart, for the covenant with *all the people* is broken—the gospel of salvation by faith in Christ is closed—*the door is shut*. *At this time* we 'call Jerusalem the *throne* of the Lord,' for Jesus our Lord is seated there, and *Jesus is King*. On the tenth day of the seventh month, which was the 22d day of last October, 'One like the sons of men came with the clouds of heaven, and came to the Ancient of Days; and there was given him dominion and *glory* and a KINGDOM.' The Nobleman has received the kingdom preparatory to his return, and he who will not hail him King is a *traitor*. Others may say 'We have no king but Cæsar,' but as for us we say, *we have no king but* JESUS. We acknowledge no other rightful ruler on earth. 'The kingdoms of

this world are become [the rightful possession] the kingdoms of our Lord and his Christ, *and he shall reign forever and ever*.' {June 5, 1845 SSSe, JUBST 100.10}

[208] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 203–206.

We have proved that the atonement was made for the '*holy sanctuary*,' which, in the antitype, is Zion, on the 10th day of the 7th month. On the *same day* was finished the sounding of the trump of Jubilee; see Lev. xxv. 9. God has joined together the atonement and Jubilee trumpet, and let not man put them asunder. It follows then, that we are in the year of Jubilee, and before its close we 'shall return every man to his possession.' {June 5, 1845 SSSe, JUBST 101.1}

Does any lingering doubt remain, of the chronology? If so, dear brother or sister, let me refer you to Hab. ii.: 'Write the vision and MAKE IT PLAIN on tables.' Has not that command been obeyed? If any say no, let such an one obey it now and make the vision plain, that he may run that readeth it. But that cannot be done, no man will undertake it, and they who are holding fast 'the profession of their faith' have no wish to do so, for they confidently believe it has been done already. But was not 'the vision' a chronological one? Certainly. And could it be *made plain* on chronological tables, or *charts*, without the right dates? Nay, verily. Then the question resolves itself into this form:—The Lord has commanded that the vision be made plain on tables or charts: this could not be done without the right dates:—but He commands nothing that cannot be done: therefore the watchman had the right dates, and those who have cast away their confidence in those dates are charging God with requiring impossibilities. S.[209]

(To be continued.) {June 5, 1845 SSSe, JUBST 101.2}

MYSTICISM.[210]

There was never before a time when there was so great a necessity that we should contend earnestly for the faith which was once delivered to the saints as now. The end and object of that faith is the coming of Jesus Christ and the resurrection. This glorious, crowning consummation of our faith and hope, it is very evident, is just upon us. But while we have been waiting for the revelation of the blessed Saviour there has arisen among us a class of persons who say he has already come, and is about to be revealed from heaven. But how has he come? They tell us he has come spiritually. And where is the heaven from which he is about to be revealed? They tell us it is in the persons of his people. They also teach that this is the *secret place* of the tabernacle of the Most High.' Of course then, he must be now in the *secret chambers*. But my Lord and Master has commanded me, 'If they shall say unto you, Behold, he is in the SECRET CHAMBERS, BELIEVE IT NOT.' Therefore I do not believe any such teachings. They take away my Lord and I know not where they lay him. Certain I am that I have not yet seen him. But not having seen him I love him; in whom, though now I see him not, yet believing, I rejoice with joy unspeakable and full of glory. But I expect soon to see him face to face. Yes soon mine eyes shall behold the King in his beauty. Behold! he cometh with clouds, and every eye shall see him. I shall see him for myself and not another. {June 5, 1845 SSSe, JUBST 101.3}

But it is said by those who advocate the mystical view of our Lord's coming, that those who have their spiritual eyes open can see him now: and if any one does not acknowledge the truth of their doctrine, it is because of their darkness or blindness. But, I ask, are none to see Jesus at his coming but the spiritual? Let us see what Jesus himself says on this point: 'And then shall appear the Sign of the Son of man in heaven: and then shall ALL THE TRIBES OF THE EARTH MOURN: and THEY SHALL SEE the Son of man COMING in the clouds of heaven with power and great glory.' Again John says, 'Behold he cometh with clouds and EVERY EYE SHALL SEE HIM, and THEY also WHICH PIERCED HIM, and all kindreds of the earth shall WAIL because of him.' From these, and

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[209] S. S. Snow.

[210] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 171–175.

similar passages, we learn that at the coming of Christ all are to see him. All have not see[n] him yet: therefore he has not yet come. The answer to this will perhaps be, that Christ will soon be manifested so that all will see him in his saints. But he says 'they shall see the Son of man COMING. Again the resurrection is to take place '*at* his coming,' not *after* it: 1 Cor. xv. 23. As that glorious event has not taken place, we know that Christ has not come. {June 5, 1845 SSSe, JUBST 101.4}

When our Lord was crucified his body was laid in the tomb, and on the third day that same body came out of the tomb, and the disciples were bidden by angels to 'come and see the place where the Lord lay.' His resurrection was not *mystical*. No, praise the Lord, it was a *literal reality*. And when his disciples were terrified, and supposed they had seen a spirit, he said to them, 'Handle me and see, that it is I MYSELF. A spirit hath not FLESH AND BONES as ye see me have.' He also *ate* before them 'of a broiled fish and of a honeycomb.' This *same Jesus*, who had been put to death, was now alive again, and alive to die no more. 'Death hath NO MORE dominion over him.' The *same Jesus* who had been subject to the power of death was now forever delivered from that power. And his resurrection was the sample and first fruits of the resurrection of his people: 1 Cor. xv. 20, 23. The first-fruits, and the harvest, must be of the same character. Therefore our blessed Lord was raised with an immortal, indestructible, *material* body,—a body that was composed of 'flesh and bones,' could be seen and felt, and could eat and drink. 'But,' says one, 'it must have been a spiritual body, for "flesh and blood shall not inherit the kingdom of God." ' I admit it;—and so will the bodies of all his people be spiritual. 'It is sown a natural body, it is raised a spiritual body.' How then can those mystics be preaching the truth, who say they are already inheriting the kingdom of God? Are they not flesh and blood? Or have they been etherialized? But there is nothing in reason or the Word of God to show that a *spiritual* body is not *material*. Neither have we the least particle of evidence of the existence of any being that is not material. The body of Jesus before his resurrection was gross and corruptible. It was subject to pain and weariness. He was made lower than the 'angels for the suffering of death.' But he arose from the dead with the same body as to its identity, but changed as to its condition and powers. Peter tells us he was 'put to death in the flesh, but quickened [made alive] in [or by] the Spirit.' Paul says, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body, by his Spirit that dwelleth in you.' It was by the life-giving Spirit of God that Jesus our head was raised from the grave. So by the same Spirit will all the members of his mystical body be raised. And let it not be forgotten that the resurrection of our Lord is made, in the gospel, the foundation of our faith and hope. But why so? What necessity could there have been for the quickening into life again of the body of Christ, if he has no literal body now? And why does Paul tell us that 'if Christ be not risen, your faith is vain?' Certainly it is not in the power of man to assign any valid reason why God should have raised Christ from the dead if that same body which was raised was not to continue in being and to come again to the earth. And, blessed be the name of God, he will come again. Soon the opening heavens will disclose to view his glory and beauty. Let no man deceive you, beloved. 'If they shall say he is in the secret chambers, BELIEVE IT NOT.' {June 5, 1845 SSSe, JUBST 101.5}

They quote Isaiah viii. 21, as applying to us, because we are looking for our Lord from above—looking 'upwards.' Well, it is enough for me, that my adored Master has said, 'When these things begin to come to pass THEN LOOK UP.' Yes, 'THIS SAME JESUS,' who was crucified, rose again from the dead—appeared to his disciples—conversed with them—gave them visible and tangible proofs of the reality and materiality of his person—led them out to Bethany—and ascended personally and visibly into

heaven. And the angel's testified to the glorious truth, that 'THIS SAME JESUS, who is taken up FROM you into heaven, shall SO come, in LIKE MANNER.' *Let us believe it*. S.[211]

The *Day Star* has come to hand. A mistake at the P. O. {June 5, 1845 SSSe, JUBST 101.6}

102

CLERGYMEN ALWAYS OPPOSED TO REFORMS UNTIL THEY BECOME POPULAR.

They find a pretext for their position in the character of the reforms or in the men, or measures employed. They preach expediency if there is much opposition,—denounce as fanatical if the promoters are zealous,—or persecute and destroy them if they can brand them with heresy or an attempt to innovate customs and creeds. {June 5, 1845 SSSe, JUBST 102.1}

This need not be denied, it is a matter of fact. Temperance societies have been opposed by them: they have preached against them and published their sermons, as if to be as extensive as possible in their opposition,—beside Christian editors have written against it. {June 5, 1845 SSSe, JUBST 102.2}

They opposed the Moral reform, and persecuted poor McDowell, and some say he died of a wounded spirit in consequence. {June 5, 1845 SSSe, JUBST 102.3}

That they are opposed to immediate JUSTICE being done to the *poor colored man in bonds* is notorious, and are the supporters, as Mr. Wesley said, of 'the sum of all villainies.' {June 5, 1845 SSSe, JUBST 102.4}

In England they opposed the introduction of Sunday Schools, according to the following: {June 5, 1845 SSSe, JUBST 102.5}

FIRST SABBATH SCHOOL TEACHER.—Mrs. Sophia, widow of the late Rev. Samuel Bradburn, recently died in London, at an advanced age. It was Mrs. Bradburn who first mentioned to the late. Robert Raikes the subject of Sabbath schools. She went with him through the courts and alleys of Gloucester, to collect the children of the poor, though *strenuously opposed by the clergy* and others. At the establishment of his first school, Mrs. Bradburn, (then Miss Sophia Cook,) first enrolled her name, and was therefore the first Sabbath school teacher. {June 5, 1845 SSSe, JUBST 102.6}

There have been instances of the same in this country. And now they are the stern opposers to the great and last reform that is to put the dragon out of power and place upon the throne of universal empire the Lord of lords and King of kings, under whose reign the righteous shall flourish, and the arm of the oppressor shall be broken. {June 5, 1845 SSSe, JUBST 102.7}

Why these statements? Simply because we wish the minds of all the candid and pious to be disabused. These are the men that are preaching about the world's conversion, and yet *hate reforms*. M.[212] {June 5, 1845 SSSe, JUBST 102.8}

LETTER FROM BRO. LYFORD.

Dear Brn. Snow and Matthias:—I rejoice that you have taken a stand for God and his truth. I take great pleasure in reading your most valuable paper, it is meat in due season. For 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' I believe in the truth you advocate. {June 5, 1845 SSSe, JUBST 102.9}

I have looked at times whenever God's Word authorized me to, with great interest, especially 1843, and the 10th day of 7th month, and the Passover. Although I have been disappointed, I have

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[211] S. S. Snow.
[212] "M" is Barnet Matthias.

received God's gracious smiles in thus looking. Many think it strange that we will put so much confidence in the Bible, when it has disappointed us so many times; but blessed be God, strange as it may appear to those who have cast away their confidence, every time that has passed, when we looked for our Lord, brings fresh evidence of the wisdom of God and the inspiration of the Bible. James says, (i. 2, 3,) 'My brethren, count it all joy when ye fall into divers temptations: knowing this that the trying of your faith worketh patience.' We are now in the hour of TEMPTATION, which the Lord said should come upon all the world to try them that dwell upon the earth; Rev. iii. 10. Again, James says, 'Blessed is the man that ENDURETH TEMPTATION, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.'[213] May the Lord help us to endure until we are thoroughly tried, for such shall receive the crown. One says, 'while there are so many messages, all contradicting one another, which shall I believe?' James i. 5, 'If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him.' Glory to God in the highest! He never will leave nor forsake us if we trust in him. Says one, 'What time have you got now?' It is THIS JUBILEE YEAR. Yes, praise God! *this year* I expect, without a doubt, that every child of God 'WILL RETURN TO HIS POSSESSION.' O glorious inheritance! who would not strive for it? {June 5, 1845 SSSe, JUBST 102.10}

I have received '*The Hope within the Vail*,' a transient sheet, edited by E. C. Clemons. It was to me a rich slice. Yes, praise God, it was meat in due season. May God enable our dear sister to feed the little flock of 'outcasts' unto the end. That sheet was no food to those that are weary in well doing. May God grant, dear brethren, that you may walk in his council, and continue to feed the little flock to the end. I admire the spirit of your paper, and I will do all in my power to support it.
Your brother in tribulation, waiting for the King of kings,
Thornton, May 27. ALBERT LYFORD.[214] {June 5, 1845 SSSe, JUBST 102.11}

REMARKS.

As it regards the '*Hope within the Vail*,' there are some things in it with which we accord. But there are others which are not according to the Sacred Oracles. It is not true that the two apartments of the tabernacle were intended to represent two dispensations, or two divisions, of the covenant. Nor is it true that Jesus is now in the holy of holies. The tabernacle was a *pattern* of 'things in the heavens:' see Heb. vii. 4, 5; ix. 23. The most holy place of the tabernacle was a type of the highest heaven to which Christ went at his ascension: Rom. viii. 34; Eph. iv. 10; Heb. ix. 24; 1 John ii. 1. At the *completion* of the atonement or reconciling, the high priest *came out* of the holy of holies, and, after making an atonement for the altar, and the holy sanctuary, and the tabernacle of the congregation, and for the priests, and for all the people of the congregation, he went into the tabernacle of the congregation, *laid aside his priestly garments and* LEFT THEM THERE. Read carefully the 16th chapter of Lev. and you will see that this was all to be done on the 10th day of the 7th month. That day, as all must admit, was not designed, in the Law, to mark the *commencement* of the atonement. It must, therefore, mark its *completion*. Consequently, Jesus the great High Priest *came out* of the Holy of Holies on the 10th day of the 7th month, and, having sprinkled antitypically all things appertaining to his kingdom with 'clean water,' and with the 'blood of the covenant,' the efficacy of which will *soon* be realized in its *fullness*, went into the tabernacle of the great congregation, i.e. New Jerusalem, laid aside his priestly robes *and left them there*; and now his priesthood is of another character. He is 'a priest FOREVER after the

[213] The original has "he is trieth" rather than "he is tried."
[214] For Albert Lyford (c. 1816–1893), of Thornton, NH, see https://www.findagrave.com/memorial/119767249/albert-lyford. He later wrote a letter to *The Day-Star*, 18 Oct 1845, p. 2.

Melchizedeck:' but is no longer an *intercessor*, He is a priest-king and judge: see Zech. vi. 12, 13. {June 5, 1845 SSSe, JUBST 102.12}

The Lord willing, we shall speak more fully on this subject hereafter. Meanwhile let it not be forgotten, that the atonement by Christ was not *begun*, but *finished*, on the 10th day of the 7th month. S.[215] {June 5, 1845 SSSe, JUBST 102.13}

We are much pleased with the following remarks of our dear Bro. Jacobs, in the last No. of the *Day Star*. May God forbid that his waiting children should seek for any other bond to hold them together but that of brotherly love. And may our union be 'the unity of the faith' and of the Holy Ghost. It is quite sufficient to have our names *enrolled in heaven*. S.[216] {June 5, 1845 SSSe, JUBST 102.14}

ORGANIZATION.

We have a letter from a highly respected correspondent on the subject of organization—urging the propriety of the mea- {June 5, 1845 SSSe, JUBST 102.15}

sure. I have been, and still am of the opinion that God has organized those that are waiting for the Lord from heaven, much better than it could be done by a score of conferences. We know of no authorized bond of union *but love*; and where this is broken *no other bond* can unite. I know not how our organization in this place could be improved. God has furnished us a discipline—his Word; and He himself keeps our church register. {June 5, 1845 SSSe, JUBST 103.1}

THE TROPHIES OF THE DRAGON.

The following chapter of accidents, crimes, and misfortunes, is taken from a single paper: {June 5, 1845 SSSe, JUBST 103.2}

'In London 50,000 persons are annually the subjects of surgical operation, owing to injuries variously received.' {June 5, 1845 SSSe, JUBST 103.3}

'One hundred lives were lost by the falling of the chain bridge at Yarmouth, Eng., on the 4th ult. {June 5, 1845 SSSe, JUBST 103.4}

'In the course of 1844 there were 102 persons killed and injured by railway accidents, in England. Also, during the first 3 month of this year 22 persons were killed, and 17 persons injured, by railway accidents in the same country.' {June 5, 1845 SSSe, JUBST 103.5}

Also, stimulated by the same evil power, some wicked person fired the stables of the Knickerbocker line of Broadway stages, beside which between 60 or 70 building were burnt, and many families unhoused, without furniture or clothes, and 40 horses were burnt. Besides all these, the same paper contains several inquests upon the bodies of persons killed from various causes: 1 by the falling of a stone, 4 from drowning, other stabbed; and the police and other court reports, present more than the usual account of thefts, larcenies, burglaries, assaults, and attempts to kill; and then the rumors of war. And, to add to the whole, Henry Clay has the affliction of having his youngest son placed in an asylum, and what makes it worse, it is the second instance of the kind in his family. {June 5, 1845 SSSe, JUBST 103.6}

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[215] S. S. Snow. Snow rejected the interpretation of those with James and Ellen White that atonement began on October 22, 1844.
[216] S. S. Snow.

And these are mere samples: every city, and country, and nation under heaven, is afflicted and is groaning under an accumulating load of suffering, sin and wo: 'Man is born to trouble as the sparks fly upwards.' Job. {June 5, 1845 SSSe, JUBST 103.7}

And so it will continue, and will never be any better, but worse and worse, while the dragon is emperor of this lower world: 'And the dragon gave him [the beast] his power and his seat and great authority;' Rev. xiii. 2. So it is plain that the authorities of this world have their power rather from the dragon or the devil: see Rev. xx. ii. {June 5, 1845 SSSe, JUBST 103.8}

How long will it be before Christians will wake up to their duty and go to work with might and main, and pray, and weep, and fast, for the Lord the true King, and exhort one another to the same work. For the kingdom is now in wrong hands—a tyrant now oppresses the whole world, and his policy is to make all as miserable as possible: he has the power of death. Dear readers, brethren, friends, go for the King of kings. In his reign the 'righteous shall flourish, and his people shall all be righteous. His officers shall be peace, and his exactors righteousness. Read the 72d Ps. and Isa. lx. Cry day and night to be avenged of your adversary—do not wait for things to grow worse before your whole soul is sent out in mighty availing prayer. Do not let your attention be divided between the King and his enemies. If you know any body that wants to be saved: *tell them to kiss the Son*,—this is the short way to the kingdom now. Do they prefer the reign of Christ to the devil? then let them show it—look for and hasten the kingdom. Let them stand with their loins girt about and lights burning, and be like unto men waiting for their Lord when he shall return from the wedding, that when he cometh and knocketh they may open unto him immediately. Do not be away on some unsent errand, saying in your practice, 'my Lord delayeth his coming,' and I have time for another campaign. Your work is not now in the field but in the garden,—not with strangers, (the impenitent,) but the *household*. And remember this text, 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' Doing what? Laboring with the impenitent? No! feeding the household in season. Be not deceived; you will not have a crown of glory if you do not make the immediate coming of the great King your exclusive business. {June 5, 1845 SSSe, JUBST 103.9}

If you will now have the temerity and impunity to go at other work you will be out of the way when he comes, and you will be shut out. {June 5, 1845 SSSe, JUBST 103.10}

Here let me say, on my own private responsibility, a word that I firmly believe, that (at this time) the motive to go after the impenitent is not piety—*but pride*; and is certainly downright disloyalty to Jesus. May God continue to guide us into all truth.
M.[217] {June 5, 1845 SSSe, JUBST 103.11}

EXTENSIVE FIRES.

Another Village burned.—Paris, a small village about seven miles from Steubenville, on the Pittsburg road, was nearly consumed a few days since. The village consisted of 27 houses—23 of which were destroyed. Among the four remaining are a tavern and the Associate Reformed Church. The Steubenville Herald says—'this little town was the seat of considerable trade with the neighborhood in which it was located, and was steadily increasing its population and wealth. The blow it has now received will quite prostrate it. {June 5, 1845 SSSe, JUBST 103.12}

Extensive fires have been raging in the woods in Essex County during the past week, destroying an immense amount of property. At Crown Point we are informed, a saw-mill and several dwelling houses and a large quantity of sawed lumber were destroyed.[218] {June 5, 1845 SSSe, JUBST 103.13}

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[217] "M" is Barnet Matthias.
[218] The original has "de-" rather than "destroyed."

Dreadful Conflagration.—On Sunday morning, about 1 o'clock a. m., the stables of H. R. Palmer in Eighth street; between Sixth and Seventh avenues, were set on fire by an incendiary, by which at least one hundred and twenty houses have fallen a prey. There was a strong wind blowing at the time, and the adjoining buildings being principally of frame work, readily ignited, and spread with fearful rapidity across the block as far as Nineteenth street, taking in its sweep about twenty houses, which front eighteenth street, and then all the outhouses adjoining backward to Nineteenth street. Here the whole neighborhood got, as well as they might into a state of consternation, not knowing where the flames might end, and commenced removing their furniture and other goods to the other side of the street; and had not long done so, when they were again routed, for all the buildings on that side of the street, and still opposite the burned district, were, in a few minutes, one mass of flame, ere they could again remove one half of what they had formerly saved. The fire here again threatened immediate destruction to all the adjoining houses, and spread like wildfire, from the before-mentioned place, across to Twentieth street, making equally great havoc of property, and from thence, up to, and as far as the Jew's burying ground to Twenty-first street, where it could not go any further in that direction, there being no more houses in the block. The greater part of the houses were frame work, and a good many of them very neat brick buildings. The number of families left almost desolate by this lamentable catastrophe will not be less than five hundred.—*N.Y. Herald*, June 2. {June 5, 1845 SSSe, JUBST 103.14}

Terrible Fire in Quebec.—A very destructive fire occurred in Quebec May 28. A large portion of that city was then reduced to ashes, and ten thousand persons made homeless. The fire continued to rage at the last accounts. {June 5, 1845 SSSe, JUBST 103.15}

'The Quebec Gazette will not be published to-day, the hands being all absent at the fire which occurred at Mr. Richardson's Tannery in Valier's suburbs about noon, and has already spread over nearly all St. Roch Suburbs. A population of about ten thousand souls will be without house or home to-night, having lost almost every thing; so rapidly were the flames driven by a strong westerly wind among houses mostly of wood. Fortunately a shower which has just fallen, will prevent the fire from taking on the shingle roofs, in St. Paul street, and the Lower Town—the sparks being carried quite over to the river and along the ramparts.'—*Quebec Letter*. {June 5, 1845 SSSe, JUBST 103.16}

We learn from other sources, that, when the fire commenced, the wind was westerly, but about one o'clock shifted, carrying the flames in an opposite direction, and in a line with the General Hospital; in one hour all the streets on the right towards the

city, were consumed as far as the Queen's Wood Yard, including the block houses on the south. Half an hour more and St. Charles street, north and south, St. Paul's market, and the square, were consumed. At half-past four the fire continued to rage, the wind blowing from the north-east—the houses inside the Palace Gate, including the Engineer's Office, Artillery Barracks, in imminent danger—the Powder Magazine by no means safe, and burning shingles being blown into St. John street. We have not heard of any lives being lost, but the misery which must ensue from so dreadful a calamity—of the extent of which we are still ignorant—cannot be exaggerated. {June 5, 1845 SSSe, JUBST 103.17}

Mountains on Fire.—The Green Mountains in Vermont are on fire, according to the Vergennes Journal; it is said that a most splendid appearance is presented by Essex Mountain, which looks, from the lake, like a solid cone of fire, ascending to a great height in the air. A great deal of property is said to have been destroyed. {June 5, 1845 SSSe, JUBST 104.1}

LETTER FROM BRO. DAMMON.

Dear Bro. Snow:—I for the first time sit down to converse with you by the way of pen, or any other; but I am constrained to write a few lines to inform you of my present position, and some of the trials through which we have passed in the eastern part of this State. {June 5, 1845 SSSe, JUBST 104.2}

And to give you a just account I shall be under the necessity of traversing back to the '43 message. At that time, when the messengers of Christ came to this place with the most solemn and thrilling subject that ever was borne by human beings, it was a time of reformation with us; and my soul was absorbed in the work. These men of God came—I listened—I knew the sound. The seed fell in my heart and took root, and never has been rooted out. Quite a multitude embraced the same,—the time past on—God poured out his Spirit—sinners were converted, and we thought that we were going into the kingdom at the expiration of '43. The time rolled on, and rolled us into the tarrying or slumbering time, a space of six months, which was the night or last, Jewish, year. In the midst of that night the cry was made, 'Behold the Bridegroom cometh, go ye out to meet him.' This cry reached my ear at the camp-meeting in Orrington last fall, and did not stop there, but did move my whole soul and body, glory be to God! I was then in my field harvesting my crop. I had got all in but my potatoes when the cry got hold of me. The expression was, 'leave all for the kingdom of God.' I left my potatoes in the field and went and gave the cry, 'Behold the Bridegroom cometh,' on the 10th day of the seventh month; and I am happy to think that I, so unworthy, was permitted to carry such a soul-cheering message to this poor dark world. This cry exceeded all that I ever had heard or felt. On the day when I gave the last message to a sinking world, which was the day before the 1st of the 7th month, I felt that my work was done. On that same night I also told my brethren I believed the door was shut. Such a sensation as was at that time in the congregation I never witnessed before. Such was the state of feeling in the true Zion of God, after the tenth, the glory of God shone all around. I felt that my work was in the church. From that time till now, through grace, I have stood straight for the truth, as far as I knew. {June 5, 1845 SSSe, JUBST 104.3}

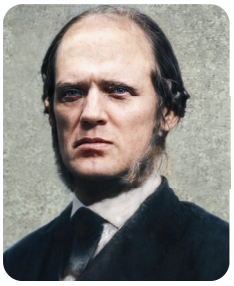
Some time in the first part of the winter Bro. James White came to this place and gave us the subject of the wedding—the coming of Christ to the Ancient of Days to take the kingdom. We submitted to all the truth recorded in God's Word, and it gave a new spring to our faith; the battle went strong, the fire burnt hot. In January, at a meeting held in Atkinson, while assembled with some twenty brethren, on the Sabbath, I was taken and carried before a magistrate, there to undergo a trial of two days and evenings, then sentenced to the house of correction ten days, notwithstanding that they could not prove one charge against me. This strengthened the brethren; and it turned for the furtherance of the gospel. It was put over until May term, then the warrant was quashed, and I was acquitted without date. I have been brought before the magistrate five times for simply keeping the commandments and fearing God, and giving glory to him, and saying 'the hour of his judgment was come.' But thank the good Lord I stand till to-day in the faith, living it out, God helping me,—He will help, for he has promised to be with us *to the end*. {June 5, 1845 SSSe, JUBST 104.4}

Other brethren have also been brought before the magistrates, who have stood stiff for the truth. Some have been put in prison, and some are there now, but soon will be freed. {June 5, 1845 SSSe, JUBST 104.5}

You, without any doubt, have heard much from the brethren in Maine. You might well suppose they had some faith in Jesus' coming soon, for all manner of evil is spoken against them because of this faith. So we rejoice and are exceeding glad. We do not *guess* nor *suppose*, that God has led us out here, we *know* it. I mean to walk out on every truth of the Bible as fast as I understand. Go forward we must; it is no time to go back again, when we have taken hold of the plough: and if we look back we shall not be fit for the kingdom. We also believe that Jesus meant us when he said, '*Remember Lot's*

Wife.' We are seeking a better country than this, a heavenly one; and I believe it is not far off now. It is quite uncertain with me whether this letter comes to your hand. {June 5, 1845 SSSe, JUBST 104.6}

The first time that I read the *Jubilee Standard* was last Sunday evening. I was glad to see one paper that was willing to stand right on the height of the present position. We have no fellowship with the movement at the Albany Conference, not one in the band; if one is found of that disposition we think he belongs to the cage of uncleanness: Jude speaks of them and says, 'These be they who separate themselves, [are sect-makers,] sensual, having not the Spirit.' {June 5, 1845 SSSe, JUBST 104.7}



Israel Dammon

Dear brethren, I am satisfied God has called us out here, and it is our duty to stay. I agree, as far as I have examined, with the subject in your paper, headed 'The Passover.' I must think we have been in the act of receiving the kingdom, since the seventh month, as little children: so we have been keeping the commandments. I also conclude we are in the Jubilee year. I will, by the grace of God keep it. For a few days past my faith has increased. I am satisfied that it will not do to sow expecting to reap. O Lord, save thy children from selling their birth-right for a mess of pottage. {June 5, 1845 SSSe, JUBST 104.8}

Yours in love, until we meet in the kingdom, {June 5, 1845 SSSe, JUBST 104.9}

Exeter, May 28. Israel Dammon.[219] {June 5, 1845 SSSe, JUBST 104.10}

Dear Bro. Snow:—Feeling anxious to let you and the brethren know how I am getting along, I thought I would write you a few lines to inform you that I am strong in the faith of soon seeing the King coming in his glory and all his holy angels with him. Then will he sit upon the throne of his glory. I believe that the event represented by the coming of the Bridegroom, and the returning of the Lord to reckon with his servants, has been fulfilled, and the foolish virgins and the slothful servants, together with the wicked that do wickedly, are cast or shut out into outer darkness, and their lamps gone out, and none of them understand, while the wise virgins and faithful servants have entered in and the door is shut, and their lights are burning, and their loins girded about, and they understand. I never understood Matt. xxv. 31, until of late. If there is any force in language, that verse is enough to convince any one that the event, represented by the coming of the Bridegroom, is not the personal coming of Christ to the earth. {June 5, 1845 SSSe, JUBST 104.11}

I have no fellowship with the Albany Conference; I do not think that the cause of our blessed Lord called for such a movement. {June 5, 1845 SSSe, JUBST 104.12}

There are a few in this place who are looking for the Lord, and have come straight out, and are determined to keep out of old Babylon.

Yours, in the blessed hope, JAMES M. PHILLIPS.

Freetown, June 1, 1845. {June 5, 1845 SSSe, JUBST 104.13}

"THE GROANING CREATION."

An excellent and timely Sermon, with the above title, has been published by Bro. MATTHIAS. It can be had at the printing office of the *Standard*, 48 Gold st.; 131 Division st.; 336½ Bleecker st., N. Y., and 88 Fulton st., Brooklyn. Price 10cts. per copy, or $1 per dozen. S.[220] {June 5, 1845 SSSe, JUBST 104.14}

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[219] Israel Dammon (1811–1886), of Exeter, ME; see 2SG 40-43; EGWEnc 358.
[220] S. S. Snow.

- *The Jubilee Standard*, vol. 1, no. 14, June 12, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {June 12, 1845 SSSe, JUBST 105.1}

Vol. I.] NEW YORK CITY, THURSDAY, JUNE 12, 1845. [No. 14 {June 12, 1845 SSSe, JUBST 105.2}

THE JUBILEE STANDARD. {June 12, 1845 SSSe, JUBST 105.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {June 12, 1845 SSSe, JUBST 105.4}

By S. S. SNOW and B. Matthias, Editors. {June 12, 1845 SSSe, JUBST 105.5}

131 DIVISION STREET, N.Y. {June 12, 1845 SSSe, JUBST 105.6}

TERMS:—Two dollars per hundred or three cents per copy. {June 12, 1845 SSSe, JUBST 105.7}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. Matthias, N. Y. City. {June 12, 1845 SSSe, JUBST 105.8}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same. {June 12, 1845 SSSe, JUBST 105.9}

"THE LAST DAYS."

Then they shall seek to avail themselves of names,
Places, and titles, and with these to join
Secular power; though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promised alike and given
To all believers; and, from that pretence,
Spiritual laws by carnal power shall force
On every conscience; laws which none shall find
Left them inroll'd, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of Grace itself, and bind
His consort Liberty? What, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? For, on earth,
Who against faith and conscience can be heard
Infallible? yet many will presume;
Whence heavy persecution shall arise
On all, who in the worship persevere
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied; truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found: so shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning; till the day

Appear of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promised to thy aid,
The Woman's Seed; obscurely then foretold,
Now ampler known thy Saviour and thy Lord;
Last; in the clouds, from Heaven to be reveal'd
In glory of the Father, to dissolve
Satan with his perverted world; then raise
From the conflagrant mass, purged and refined,
New Heavens, new Earth, ages of endless date,
Founded in righteousness, and peace, and love;
To bring forth fruits, joy and eternal bliss.
Paradise Lost. {June 12, 1845 SSSe, JUBST 105.10}

LETTER FROM BRO. RUTLEDGE.

Dear Bro. Snow:—I wish to add a few words more on the subject of the Woes of Rev., which so clearly show us our position. In the article I wrote you two weeks since, on this subject, I did not state at what point, in my own judgment, the second woe terminated. I urged, what I supposed all Adventists admitted, that it was either in 1840 or 1844. Upon a little more reflection I am fully satisfied it was the latter, and that it is important that point should be clearly understood. {June 12, 1845 SSSe, JUBST 105.11}

The prophecy of an hour, a day, a month, and a year, of Rev. ix., is a remarkable one. To me it seems the Lord has given it to us to settle the correctness of our position beyond the possibility of doubt. It could find its fulfilment in no power but the Ottoman. This cannot be—is not questioned. Is it not an indisputable fact, that, in the history of that power, the commencement and ending of that period, has been marked in a peculiar manner? Two events, four years from each other, marked its termination. Adventists generally, I suppose, have been of opinion that the sixth trumpet ceased sounding in 1840, and that the second woe ended then. They have so thought, because of the facts, that in 1449, when John Palealogus, the Greek emperor, died, his successor, Constantine Deacozes, dared not ascend the throne, until he had send ambassadors to Amurath, the Turkish Sultan, and obtained his permission—thus virtually acknowledging the dependence of the Greek empire upon the Turkish; and that in 1840, 391 years after the above date, the Ottoman power also lost its independence. Time was when I entertained the same view. But I think differently now. I think differently because the Ottoman Power did not take Constantinople until 1453, In that year, in the month of May—some say the 16th, others the 29th—Mohamed II. entered Constantinople and took it. In my judgment here the second woe properly commenced, and not in 1449. Well, from that point of time, 391 years bring us to 1844. What took place then? Why it is known that the Turks, who had retained, from 1840 up to that time, the right to put men to death for their religion, then had to give it up. They had not only retained that right, but had executed it. They did kill men for conscience sake till last year. But then they were reduced to the necessity of giving it up voluntarily or involuntarily. The demand amounted to this,—'Give it, or we will take it.' They chose the former alternative. Then to me it is clear that early last summer brought us to the termination of the second woe. From that point we had a little space of time denoted by the word 'quickly,' in the 14th verse of 11th chapter of Rev., to the 10th day of the 7th month, when the 7th trumpet began to sound. From that day we have been in the time of the sounding of the 7th angel and the third woe. {June 12, 1845 SSSe, JUBST 105.12}

Where then are we? In the gospel dispensation? No! that is gone to return no more. The world has been warned for the last time to prepare to meet God. That warning has been unheeded—and its doom is fixed. 'He that is unjust let him be unjust still, and he that is filthy let him be filthy still,' &c. Rev. xxii. 11. {June 12, 1845 SSSe, JUBST 105.13}

We are then in that time called by Paul, Eph. i. 10, 'The dispensation of the fulness of times,'—*in*, not at the very beginning, of which, all things in Christ, both which are in heaven and earth will be gathered in one. We are *in 'that day*,' in which 'the great trumpet shall be blown,' see 1 Thess. iv. 16. 'And they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem;' Isa. xxvii. 13. We are now *in* that dispensation—*in* that day. I have no doubt about it. I am satisfied none need have. Some of us have been a little confused and bewildered, because we supposed that the descent of the Lord—the resurrection of the saints—the immortalizing of all the redeemed—the conflagration of earth, &c., would mark the termination of the gospel dispensation or day—and the dawn of that one by which it would be succeeded. But, where had we any authority from the Bible for such an opinion? If we had read the Bible more carefully, we might easily have seen that the Lord had said these things should be *in* that day. But, says one, that day is a thousand years long, shall we wait for years or centuries, for the realization of our hopes? I answer, the Bible says, 'God shall help her and that right early;' Ps. xlv. 5. I believe it, and look for the appearance of our King daily. But in the event he showed not appear quite so soon as I expect, I shall

try, to hold fast my confidence, and wait for him, in full assurance that he will come and fulfil his promises. {June 12, 1845 SSSe, JUBST 105.14}

But, as it appears to me, the woes settle our position so clearly, I wish to say a few words in proof of a position I took in my former communication on this subject. That position was, that the first and second woes were not limited by those geographical boundaries which set limits to the Ottoman Empire and ravages, but, that this extended over the whole earth, and that all the destructive and distressing events that occurred within that period of those woe trumpets, in whatever part of the globe, were parts of those woes. I wish to prove this position, because some doubt it, and because if it be not correct then it may be said that many events have occurred, quite as destructive and disastrous as many of those now occurring, in the time of those woes, and hence there is no positive proof that such events are now any part of any woe. Admit this and we are truly in uncertainty. But that those woes extended over the whole world, I think susceptible of the clearest proof. {June 12, 1845 SSSe, JUBST 106.1}

It must be so, because Rev. viii. 13, tells us the angel cried with a loud voice, 'Woe, woe, woe, to the inhabitants of the earth, because of the other voices of the trumpet of the three angels which are yet to sound.' Observe, these woes are to the *inhabitants of the earth* not part of the earth. Had the first two woes been limited by the boundaries and ravages of the Ottoman empire, then they could have been only woes to the inhabitants of part of the earth. {June 12, 1845 SSSe, JUBST 106.2}

And again, because the 11th of Rev. brings to view the French revolution, as a part of the second woe, although the Ottoman empire never invaded France. And thirdly, because it is admitted on all hands that the third and last woe is the judgments of the great and terrible day of the Lord, which is upon all the earth. {June 12, 1845 SSSe, JUBST 106.3}

I have now said all I think it important to say on this subject, and I shall not again trouble you or the readers of the *Standard* with further remarks upon it.[221] I have said thus much because to

[221] The original has "an I shall" rather than "and I shall."

me it seems to give such clear light, and because I wish all the dear children who are waiting for Jesus to have their faith confirmed. 'Be patient, brethren, the coming of the Lord draweth nigh.' {June 12, 1845 SSSe, JUBST 106.4}

Your brother in the blessed hope, and patient waiting for Jesus, J. W. RUTLEDGE.[222] Philadelphia, June 2. {June 12, 1845 SSSe, JUBST 106.5}

LETTER FROM BRO. EVANS.

Dear Bro. Snow:[223]—Amidst the many conflicting views, not only in the nominal church and the world, but also in the so-called Advent ranks, and while so many are falling on our right and left, may we not ask with the Psalmist, (Ps. xxiv.) the solemn question, 'Who shall ascend into the hill of the Lord, and who shall stand in his holy place?' Praise the Lord, we are not left in the dark for an answer: he says, 'He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully.' O may he who searcheth the heart and trieth the reins, enable his little flock, in these perilous times, to realize in themselves the above character; believing, as we do, that none but the pure in heart shall see God. O how few, very few will be found, when our glorious King shall come, who will exclaim, 'This is our God, we have waited for him. But, glory to his name, there will be a *few*; and, depending upon divine aid, I intend to be one of those few. Job says 'the righteous *shall* hold on his way, and he that hath *clean hands* shall be *stronger* and *stronger*.'[224] Does our knowledge increase? Does our path shine *more* and *more*? If so, we can say we are ascending into the hill of the Lord. {June 12, 1845 SSSe, JUBST 106.6}

I have been much pleased to hear you and some of the dear brethren of late, impressing upon all the necessity of holiness of heart: it is meat in due season—it has fed my soul; let us have more of it. I know knowledge is good, and should be encouraged, but without *holiness* no man shall see the Lord. O may that passage sink deep into every heart. Where are those we counted leaders? They had much knowledge, but have not some fallen in the wilderness? Let daily facts tell the story. Are they holding on their way and getting stronger and stronger? They say they are not. Then they are not the righteous surely. Is their path shining more and more? They say no: then they are not the just, or the Word of God has failed: I say let God be true and every man a liar. O my brother, let our eye look right on, and let our eyelids look straight before us. Let us ponder the path of our feet, and let all our ways be established. And let us take the advice of the apostle where he says, 'let us also fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.' Yes, 'let us labor to enter into that rest, lest any of us fall after the same example of unbelief,' for 'he that endureth to the *end* shall be saved,' and 'we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.'[225] {June 12, 1845 SSSe, JUBST 106.7}

I am fully persuaded that nothing but an unflinching faith in the veracity of God's promise, and a life of holiness in all the commandments of God, will stand the tornado of error that is sweeping through the land at this time. O may we trust in the Lord, and the promise is, we shall be as Mount Zion which *cannot* be moved. Sometimes I am surprised how any can fall with the abundant evidence continually pouring in from every quarter, that our position is right. But when I look into the sure word I see it is all right. Thus it must be that the Scripture may be fulfilled. Read the first 7 verses of the 15th chapter of Jer. There we see the determination of God towards this people, and at the 11th verse we have the consoling promise that it shall be well with the

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[222] Joshua Wells Rutledge.
[223] The original has "Bra. Snow" rather than "Bro. Snow."
[224] The original has "stronger and stronger?" rather than "stronger and stronger.'"
[225] The original is missing the final single quotation mark.

remnant. And from thence to the end of the chapter if we continue in the council of God, and do the work he has appointed for us in this last end of time, that he will take care of us: consider well the figure in the 20th verse. Shall we offend our heavenly father by allowing a doubt respecting our safety to remain on our mind; while we are surrounded by such power? Surely the Holy Spirit saw the warfare, the strength of the enemy in all forms and transforms, or why talk about a *fenced brazen wall*? Ah, he knew all about it. O my brother, let us praise the Lord for such a secure abode, and that prepared by the hand of God, with his promise that the enemy shall never prevail. I am fully satisfied there is nothing wanting but faith and perseverance, and the victory will be ours in a few days. {June 12, 1845 SSSe, JUBST 106.8}

I have been highly delighted with our brother Peter's second letter directed to the faithful in the Second Advent ranks. It is every way adapted for us in these times. He takes us step by step to the abundant entrance into the kingdom. But some will say 'why say it is directed to us in particular?' Well, let us see if we can find any that can claim it beside. He says it is to some characters that have obtained 'like precious faith' with him; and if they are not the faithful Second Advent believers I know not of any that can claim it. Let us examine Peter's faith and compare ours with it. In the first place we will notice him in a ship in the midst of the sea, tossed with waves and contrary winds; Matt. xiv. 22,—he, with the rest of the apostles, beheld Jesus in the distance approaching, and telling them to be of good cheer, and not to fear: they thought it was a spirit, but he said 'it is I.' (Praise his name, our Jesus is not a spirit that we expect to see soon, but that SAME Jesus.) Says Peter, 'if it be thou bid, me come unto thee on the water.' He waited for the command, and Jesus said 'come.' It was enough: he never looked to 'consequences:' he had the command of his Lord: he went down out of the ship to go to Jesus. 'But, says one, 'he began to sink when the winds blew boisterously upon him.' What of that? Did he sink? No, no, he went at the command of Jesus, with a determination to hold on, and when the waves ran high and the winds blew, and he felt his own insufficiency—he cried mightily to his Lord for help, and *immediately* he stretched forth his hand and caught him and mildly reproved him. Was it for leaving the old ship at his command? No, no, was it for not trying to get back when he saw what was likely to be the consequence? No, no: but in the most tender manner he said, 'O thou of little faith, wherefore didst thou doubt?' O, it was just like the mild and lovely Jesus. {June 12, 1845 SSSe, JUBST 106.9}

Now I need scarcely mention the application. Well do I recollect when I was in the old ship (nominal church,) in the midst

of the sea, with my chart [Bible] almost laid aside, believing that I could not know anything about my latitude or longitude, nor ever should until the port was in sight, and that would be at death. I say, well do I remember when I heard it first mentioned that Jesus drew near, I thought it was a phantom—a visionary imagination. But being advised to take up the old chart and examine it for myself, I soon found I was not so ignorant as I had been persuaded I was: and soon found it was no phantom, but a living reality that my Jesus was near, or the papist, the protestant, the worldling, the drunkard, the scoffer, the infidel, (for you know they all agree on this point.) &c. &c., were right,—that I could not understand my Bible, Well, I could not believe the whole of them, but like Peter, I cried out, 'if it be thou, bid me come to meet thee.' I listened for some time for an answer, and I heard a word distinctly saying *come*,—'Come out of her my people.' And again the voice said, 'Deliver thyself, O Zion, that dwellest with the daughter of Babylon.' I did not stop to confer with flesh and blood, or look to consequences: but I inquired what was my duty. I found it to be obedience to the command,—'consequences' belonged to him that called. I left the ship amidst the cries, tears, and entreaties of some, and amidst the scoffs, ridicule, and jeers of others. *But I left*

the ship. It is true the way has been stormy; but what of that? I counted the cost before starting: but having my faith fixed upon the glorious king just ahead, I have had no desire to return; and now I expect to be brought to a strait very soon, with you, and the rest, when we shall cry mightily for help, and then we have the promise of a speedy deliverance, (Luke xviii. 7, 8,) and Jesus will then say to *us*, 'O ye of little faith, wherefore did ye doubt.' {June 12, 1845 SSSe, JUBST 106.10}

I cannot be particular here, to follow the champion through all his history: suffice it to say he was a first rate Second Advent preacher. He was a strict observer of prophecy, (2 Peter i. 19, 20,) so are we. He believed the time of the Advent was revealed, (1 Peter i. 9-12,) so do we. He believed in the destruction of this world by fire. He believed in the new heavens and new earth according to God's promise, (Isa. lxv. 17,) and he believed the new earth would be the dwelling place of the saints, (2 Peter iii. 7-13.) so do we. When he was arraigned before the rulers and elders he shrunk not to declare the whole counsel of God, but told them of their sins faithfully, and asked them whether it be right, in the sight of God, to hearken unto them more than unto God, (Acts iv. 8-20.) We have endeavored to follow *this* example, which has made us hated of all men. And lastly, history tells us he sealed his faithful testimony with his blood at last. And if it be our heavenly Father's will, rather than give up our glorious hope, we will follow him even there, and sleep with him a few days, till the trump of God shall sound. With him we'll burst the bonds of death with glad surprise, and meet our Saviour in the skies. {June 12, 1845 SSSe, JUBST 107.1}

Now I think you will see with me that we claim the apostle's letter. Let us examine a small portion of it, the way to the kingdom, the way of holiness. Having obtained this precious faith, there are given to us exceeding great and precious promises, that by these we are made partakers of the divine nature. Having escaped the corruption that is in the world through lust.[226] In what way have we escaped? Through this precious faith, (1 John v. 4.) Are we sure of the kingdom when we have obtained this faith? My teachers used to tell me so, and I believed them. But now I find it is not scriptural; that such teaching is calculated to put the church to sleep, and give place for the devil. Peter says, 'And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.' O my brother, what holy ground we are travelling: close to the kingdom, glory to God! "For if these things be in you (is that enough? no.) and abound, (is not this that well of water springing up, or abounding?) they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.' O my soul is full while I write. We know we are not barren in knowledge. Praise God, we will give him all the glory. Now the next verse, in my opinion, will tell us the cause of all the backsliding. (Yes, yes, five of *them* were foolish, and we cannot help that.) 'But he that lacketh these things,—even though he may be a prince in Israel,—is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.' Yes, we see them wallowing in those very old sins they were once purged from, and doing it at *this* time, when there is 'no more sacrifice for sin' Now the 10th verse—and let it sink deep into our heart, and may we keep our heart with all diligence,—'Wherefore, [or, because of which, as we have seen in the preceding verses,] the rather, brethren, give *diligence* to make your calling and election sure: for if ye [once possessed these? no,] *do* these things ye SHALL NEVER fall.' Now surely those have fallen could not be doing these things, or God's Word has failed. That cannot be: we see now how our brother has marked out our path, and has brought us from the time we first possessed the precious faith, step by step, adding one grace after another, to the entrance of the kingdom. Here we stand, having done the will of God, with our 'loins girt about with truth; and our lights burning, waiting his return from

[226] The original has "though lust" rather than "through lust.'"

the wedding, that when he cometh and knocketh we may open unto him immediately.' 'Then an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore, my brother, I hope you will not be negligent to put us always in remembrance of these things, though we know them, and be established in the PRESENT TRUTH.

Yours, waiting and praying for the kingdom,

New York, June 6. WM. EVANS.[227] {June 12, 1845 SSSe, JUBST 107.2}

LETTER FROM BRO. SPRAGUE.

Dear Bro. Snow:—Permit me to say a few words to the brethren scattered abroad. My soul has been greatly afflicted at seeing those who have been with us in the 7th month movement now turning again to the world, denying both by word and action that it was of God. Well, He is faithful, He cannot deny himself, and he has said, 'If any man draw back, my soul shall have no pleasure in him? He also says we must 'have no fellowship with the unfruitful works of darkness, but rather reprove them.' I think the case of those who turn back to be more fearful than that of those who never knew the way of righteousness. If the light that is in us become darkness, how great is that darkness! O let us hold fast the profession of our faith without wavering, steadfast unto *the end*. {June 12, 1845 SSSe, JUBST 107.3}

Francis William Sprague

What shall we say of the 7th month movement? To me it appears like a case in court. If no damage is called for, still the cost must be paid. A great cry has been made, 'Behold the Bridegroom cometh, go ye out to meet him.' It has been said that the world stood condemned under that preaching. Well, I think myself that such powerful preaching must effect something. If it was a false cry, and not of the Lord, the sentence was unjust; and if brought into court again must be reversed, of course. But the cost must be paid. And if the case was not in favor of the King, of course the complainants must pay the cost in some way or other. It may be said, the complaint was made in behalf of the kingdom. Well, then the King will defend it. And as this case concerns the whole kingdom, what if some of the company should turn king's evidence and say we were in the fault? I think the world would want recompense for the defining of the case, if nothing more. By this time you will begin to see that a burden too grievous to be borne will be left on the remainder of this company. That being the case, they will seek relief: and should the case at last turn in favor of the kingdom, they will be relieved of their burden. Still the cost must be paid. Therefore let me entreat all those who know they have done wrong, to agree with their adversary quickly, while they are in the way with him, lest he hale thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out till thou hast paid the uttermost farthing. {June 12, 1845 SSSe, JUBST 107.4}

It looks to me like dealing treacherously, and betraying the innocent lambs into the hands of the enemies, to deny our past labor and experience. May the Lord enable us to hold on

[227] William Evans, of New York.

to what we have already attained, that we draw not back unto perdition. And let us go from one degree of glory to another. The next may be Christ in all the glory of his Father; which I think we may look for daily. {June 12, 1845 SSSe, JUBST 107.5}

Yours, in hope of a glorious and speedy deliverance.

F. W. SPRAGUE.[228]

New Bedford, May 22, 1845.

THE JUBILEE STANDARD.
'Lift up a Standard for the People.'
NEW YORK, THURSDAY, JUNE 12, 1845. {June 12, 1845 SSSe, JUBST 108.1}

THE LAODICEAN CHURCH.[229]

The question has arisen among the waiting remnant of God's Israel as to what constitutes the Church of Laodicea. We may see in this fact increasing evidence that the Lord is still leading his people in the path of the just, which is shining more and more unto the perfect day. In this last end of time knowledge was to increase concerning these things among the truly wise; and they only were to understand. It is declared in Ecc. viii. 5, that 'a wise man's heart discerneth both time and judgment.' We are fully aware that there are many of the sect of 'Adventists' who have drawn back to the '*original faith*,' (i.e. the faith of mystic Babylon,) that utterly reject the application which we make of the text above quoted, although the same application has formerly been made by Bro. Miller, and that too with great power and effect. But these things must needs be, or how could the Scriptures be fulfilled? It was not in vain that Jesus said concerning those who took their lamps and went forth to meet the Bridegroom, that five of them were wise and five were foolish. And in the conclusion of that parable who are they that are fully and clearly proved to be the foolish? They are those who clamor for an open door after the Bridegroom has shut it. And who are they that are now clamoring for an open door? Who are they that are continually quarrelling with the truth that the mystery of the gospel is finished, and the door of faith is closed? They are fallen, apostate 'Adventists.' Witness almost every speech made at the conferences of the *association or confederacy* (see Isa. viii. 9-12,) which have been holden recently at Albany, New York, Philadelphia, Baltimore, and Boston. All are knocking and crying out against that closed door. But he who hath the key of the house of David, has shut the door, and *no man can open it*. {June 12, 1845 SSSe, JUBST 108.2}

The time was when some of these men were mighty in the Scriptures; and while they continued in the counsel of God, proclaiming his truth faithfully, the Lord wrought with them, blest their labors, and put to flight before them the hosts of the enemy. He gave them a mouth and wisdom, which their adversaries could not successfully gainsay nor resist. But how are the mighty fallen! 'Howl, fir-tree, for the cedar is fallen.' Behold in this a complete fulfillment of Ps. lxxiv. 5, 6,' 'a man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work at once with axes and hammers.' For the sake of opposing the glorious truth that Jesus, our former High Priest after the Aaronic type, has risen up from his intercessory work—come out of the holy of holies—finished the atonement or reconciling—and seated himself in the New Jerusalem as King, (which they have pronounced to be more horrible than infidelity,) they

[228] For Francis William (some sources have "Winter") Sprague (1825–1903), of New Bedford, MA, a Congregationalist and an oil producer, see https://www.findagrave.com/memorial/162110321/francis-william-sprague.

[229] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 175–178.

are under the necessity of breaking down all that they have formerly built up. So all *their* past preaching, and all *our* past faith and experience, as far as *time* is concerned, must go for nothing. Not only was the movement of the 7th month a delusion, but, on the same principle, the preaching of 1843, by Miller, Litch, Himes, Storrs, and other 'princes of Judah,' was a delusion also. And yet these men would have us place confidence in their teachings still! We should as soon think of placing confidence in Judas Iscariot or Benedict Arnold, as in those men who tell us that the preaching of '43 and the 7th month was a delusion. 'The treacherous dealers have dealt treacherously: yea, the treacherous dealers have dealt very treacherously.' They have committed high treason against the King of kings. {June 12, 1845 SSSe, JUBST 108.3}

But what is the church of Laodicea? It is the fallen, lukewarm Advent church. In proving this let us, in the first place, enquire what is meant by the churches of Sardis and Philadelphia. The name Sardis signifies *that which remains*, and from the words addressed to it, seems evidently to designate the so-called evangelical churches of Protestant Christendom, to whom the gospel of the kingdom was preached, and out of whom came forth two classes of virgins, [Adventists.] The reason why they are called virgins is given in Revelation xiv. 4. Those who continue undefiled, are the true or wise virgins, and those who do not are the false or foolish. 'We are made partakers with Christ if we hold fast the beginning of our confidence and the rejoicing of the hope firm unto the end.' It was the faith of the *time* of our Lord's coming, and not of his coming merely, nor even of his *soon* coming, that brought out from the churches of Sardis a peculiar people. Had it not been for the *time* they would have remained there still. About the year 1840, the angel of Rev. xiv. 6, 7, began to 'fly in the midst of heaven, having the everlasting [or final] gospel to preach unto them that dwell upon the earth; saying with a loud voice, 'Fear God, and give glory to him for the hour [*time*] of his judgment is come.' 'This gospel of the kingdom,' was sent to the churches, but they rejected the *time*. They said to the messengers, 'preach the Lord's *coming* as much as you please, but don't preach the *time*.' And when any of their members believed the preaching of the Advent in '43, and began to bear their testimony among their brethren in the church, they were told, 'talk as much as you please about the *coming* of the Lord; we *all* believe that,—but don't let us hear any more about the *time*.' There was scarcely a hypocritical formalist to be found in all the realm of mystic Babylon that was not willing, for the sake of retaining the 'Millerites' in the churches, to admit every thing except the *time*. The ready and only argument against that was, 'Of that day and hour knoweth no man,—they were determined that, let other Scriptures testify as they might, this one standing text should furnish an ample excuse for remaining in the most profound ignorance respecting the time.

Had it not been for the time they would have remained there still.

S.

[To be continued.] {June 12, 1845 SSSe, JUBST 108.4}

THE CONFEDERACY.[230]

We feel it our indispensable duty to publish the following portion of the 'sure word of prophecy,' which is now in the process of fulfillment. Let us take good heed unto it. It will be seen that we have given some very brief remarks by way of exposition, included in brackets. Perhaps these remarks may be denounced by some little pope as '*fanciful interpretations*,' but we trust

[230] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 182–186.

Gideon's little army of lappers will not be terrified at any papal bull, let it come from what source it may. We have learned to cease from those men whose breath is in their nostrils, and do not think them worthy of much account. The question with us should be, what hath the Lord spoken? {June 12, 1845 SSSe, JUBST 108.5}

ISAIAH VIII. 7-22

'Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many—the King of Assyria, [the power of the oppressor,] and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah, [the land of God's faithful ones]; he shall overflow and go over, he shall reach even unto the neck, [utmost

extent]; and the stretching out of his wings [the extension of his power] shall fill the breadth of thy land, O Immanuel,' [the *whole* of Christ's land, or *Christendom*.] {June 12, 1845 SSSe, JUBST 108.6}

When that has been accomplished and is about reaching its ultimatum, what is to take place? '*Associated action*.' [See preamble of Albany Conference.] {June 12, 1845 SSSe, JUBST 109.1}

'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: [United States, Canada; &c.] gird yourselves, [organize for united and strong action against *fanatics* and *disorganizers*,] and ye shall be broken in pieces, gird yourselves, and ye shall be broken in pieces. Take counsel together, [hold your select conferences] and it shall come to nought; speak the word, [pass resolutions] and it shall not stand; for God is with us. [He is with the outcasts.'] {June 12, 1845 SSSe, JUBST 109.2}

For the Lord spake thus to me [the faithful servant,] with a strong hand, and instructed me that I should not walk in the way of this people, [the sect of Adventists,] saying, Say ye not a confederacy, [an association or organization] to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. [Fear not, *little flock*.] Sanctify the Lord of hosts himself; (1 Peter iii. 15,) and let him be your fear, and let him be your dread. And he shall be for a sanctuary, [a place of refuge and strength]; but for a stone of stumbling and for a rock of offence [in his *searching truth*] to both the houses of Israel, [Ephraim, the nominal church, and Judah the 'Advent church,'] for a gin and for a snare to the inhabitants of Jerusalem. [These are the 'citizens,' who will not acknowledge Jesus to be their king; see Luke xix. 14.] And many among them shall stumble and fall, and be broken, and be snared, and be taken. [How strikingly is this fulfilled! How many are casting away their confidence, and drawing back to perdition! How many feet are stumbling 'upon the dark mountains!' Jer. xiii. 16.] {June 12, 1845 SSSe, JUBST 109.3}

Bind up the *testimony*, seal the *law* among my disciples. ['The TESTIMONY of Jesus is the spirit of prophecy;' Rev. xix. 10. This gospel of the kingdom shall be preached in all the world, for a WITNESS to all nations;' Matt. xxiv. 14. It was from the word and spirit of prophecy that the 'gospel of the kingdom' was preached, with the vision made plain on tables, up to 1843. But in the message of the 7th month the arguments were *condensed*, the *testimony* was *summed up*, the periods brought to their *true point* of termination, and the Law of Levi applied to 'bind,' or confirm this *closing message* of the gospel. The angel of Rev. vii. then ascended from the *cast* having the *seal* of the living God. It was by the power of the Holy Ghost which accompanied that proclamation, that the 144,000 chosen ones were *sealed* unto the day of redemption. Therefore the faithful bearer of that message says, 'Bind up the *testimony*, seal the *Law* among my disciples,' i.e. among those whom I have instructed out of *Moses* and the *prophets*.] And I will wait upon [or for] the Lord, that hideth his face from the house of Jacob, [we expected to see him, but were disappointed,] and I will look for him. ['To them that *look* for him he will appear unto salvation.'] {June 12, 1845 SSSe, JUBST 109.4}

Behold, I and the children whom the Lord hath given me, [true children of the 7th month, or 'sons of Levi,'] are for SIGNS and for WONDERS in Israel, [men wondered at, Zech. iii. 8,] from the Lord of hosts, which DWELLETH IN MOUNT ZION. [Jerusalem is *now* 'the *throne* of the Lord.'] And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, [mesmerizers, clairvoyants, &c.]; should not a people seek unto their God? for the living to the dead? [There has been a good deal of this recently, and that too among 'adventists.'] To the Law and to the testimony: [not to the testimony of the prophecies alone, but also to the Law of Moses,] if they speak not according to THIS WORD, [Law and testimony,] it is because there is no light in them. [The Lord sent a WORD into Jacob, and it hath lighted upon Israel;' Isa. ix. 8. 'The Lord GAVE THE WORD: great was the company of those that published it;' Ps. lxviii. 12. And ye shall know that I have sent THIS COMMANDMENT unto you, that my covenant might be with LEVI, saith the Lord of hosts;' Mal. iii. 4. Whoever denies that the Levitical message of the 7th month was of God, and was therefore truth, has none of the light of God's Spirit in him.] {June 12, 1845 SSSe, JUBST 109.5}

And they shall pass through it, [i.e. through 'this word,' or message and movement,] hardly bestead and hungry: ['hardly bestead,'—not fully established, not standing firmly and enduringly on *that 'flat rock*,] and it shall come to pass, that when they shall be hungry, [when they begin to murmur like Korah and his company, and hunger after the leeks, onions, and fleshpots of Egypt,] they shall fret themselves, and curse their king and their God, [Jesus is the king. How do they curse him and God the Father? By anathematizing and denouncing his 'faithful servants' and 'little ones.' Jesus says, 'inasmuch as ye did it unto one of the least of these *my brethren*, ye did it unto me.' 'He that despiseth you despiseth me and him that sent me,'] and look upward. [In the agony of their expiring hope they shall cast one despairing look toward the heavens: but ah! it is *the last!*] And they shall look unto the earth; [they have begun to do so already in their acting on the principles of *worldly policy* in their organization, their sympathy with a condemned world, their mending up of character, seeking popularity, &c. 'This wisdom descendeth not from above, but is *earthly, sensual, devilish*,'] and behold trouble and darkness, dimness of anguish; and they shall be DRIVEN TO DARKNESS.' {June 12, 1845 SSSe, JUBST 109.6}

O! may the God of Elijah speedily destroy all the prophets of Baal and his worshippers. May he speedily plead his own cause by fire and sword, vindicate his own truth, and deliver his own people—'*the outcasts of Israel*.' S.[231] {June 12, 1845 SSSe, JUBST 109.7}

The little band who meet at Crosby street, to whom we minister, are united and happy, and are growing stronger in the faith of soon seeing the King. There is not perhaps a more thriving company of outcasts in the land. They meet on Sunday and on the evenings of Tuesday and Thursday, every week, to the number of 200. It is in Crosby near the corner of Spring.

S. {June 12, 1845 SSSe, JUBST 109.8}

Bro. S. S. SNOW has removed his residence from 326 Henry street, to No. 6 Sixth Avenue, near the corner of Carmine and Bleecker streets. {June 12, 1845 SSSe, JUBST 109.9}

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[231] S. S. Snow.

PROPHETIC CHRONOLOGY.—CONTINUED.[232]

We are happy to give to the little flock the following article from Bro. GROSS.[233] We have carefully examined the subject, and become fully satisfied that the 1290 days of Dan. xii. ended in July, A. D. 1800. Consequently the 1335 days must end in July, A. D. 1845. {June 12, 1845 SSSe, JUBST 109.10}

On the 10th day of the 7th month, Oct. 22, 1844, there was given to Jesus '*dominion* and *glory* and a KINGDOM.' Then the Bridegroom and Bride were united in wedlock. Then Zion became the *married wife*, and in DUE TIME *she will bring forth her children. What is that due time?* S.[234] {June 12, 1845 SSSe, JUBST 109.11}

TERMINATION OF THE 1335 DAYS.[235]

Dear Bro. Snow:—In compliance with your request, I now take my pen to give my reasons for believing that the 1335 days, [years,] Dan. xii. 12, will end in July of this year.[236] {June 12, 1845 SSSe, JUBST 109.12}

That the 1260 years of the Papal government, Dan. vii. 25, extended to the time of the end, will not admit of a doubt, Dan. xi. 35; and the same may be said of the 1290 years, Dan. xii. 9-13; and that the 1290 and 1335 days harmoniously commenced at the event brought to view in Dan. xi. 31, is declared in Dan xii. 11; and as the 1290 and 1260 alike extend to the time of the end, and, therefore, terminate at one and the same point. It follows that if it can be proved where and when either ended, then the other ended,—and consequently the 1335 years will end exactly 45 years later. {June 12, 1845 SSSe, JUBST 109.13}

The three periods are so connected, that if the commencement or termination of one can be ascertained, all the others are by it established. {June 12, 1845 SSSe, JUBST 110.1}

'And arms [military force] shall stand on his [Imperial Rome] part, and they [arms] shall pollute the sanctuary of strength [church of God,] and shall take away the daily [continual] abomination [Pagan worship], and they [arms] shall place [set up, in the place of the daily abomination] the abomination that maketh desolate," [of desolation, Matt. xxiv. 15,] Dan. xi. 30. {June 12, 1845 SSSe, JUBST 110.2}

Beyond any question 'the abomination of desolation,' signifies the Papal Church, clothed with times and laws, or power to make desolate; and those abominations and desolations are vividly set forth in Dan xi 32-39. {June 12, 1845 SSSe, JUBST 110.3}

But a prophetic period commences here and extends to the resurrection: 'And from the time that the daily abomination shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thy way till the end: for thou shalt rest, and stand in thy lot at the end of the [1335] days;" Dan. xii. 11-13. {June 12, 1845 SSSe, JUBST 110.4}

It cannot be questioned, without wresting the Scriptures, but that the daily, or continual, abomination has reference to the continued false system of worship in the pagan world, during the time of Babylon, Persia, Greece, and Rome, until it was taken out of the way after Rome was

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[232] S. S. Snow.
[233] Harvey Harlow Gross (1810-c. 1895).
[234] S. S. Snow.
[235] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 206–211.
[236] Dr. Adrastus Doolittle (1799–1862), of 245½ Centre Street, New York, wrote on June 18, 1845, in *The Day-Star*, July 1, 1845, p. 30: "We have lately received some new light upon the 1335 days of Daniel. It is from Bro. Gross, whose articles on that subject you have seen in the 'Jubilee Standard.' The evidence is conclusive that the Lord will come before July is past. Praise the Lord for *definite time*." For Doolittle, see https://www.findagrave.com/memorial/237758071/adrastus-doolittle.

divided, with the express object in view to set up in its place the Catholic church, that the civil and military power might be no longer under the control of the Pagan church. Paul referred to this hindering character, and declared that it would hinder the setting up of the mystery of iniquity until he shall be taken out of the way. We will now notice when this daily was taken away, and the abomination of desolation set up. The 'arms,' which took away the daily, must certainly refer to military force; and the Papal church never gained a supremacy in Rome until military power took part with the Roman government to put down all opposing systems of religion and place the Catholic. {June 12, 1845 SSSe, JUBST 110.5}

The history of the great military movement from the East and West of Rome, from A. D. 508 to 510, fully answers to this prophecy, and gives us the date for the 1335 days. Vitalian, the Roman general, and Clovis, the French general, engaged in war in 508 for the express purpose to take away the opposing system of religion in Rome and to place the Catholic; and they succeeded in that work in 510, and the head of the Catholic church created Clovis Consul of Rome. Clovis returned to France and died in 511. The 1290 years from A. D. 510 would end in 1800, and the 1336 years would extend to A. D. 1845. But, although the Catholic church gained its place to control the affairs of the Roman government in 510, the 'times and laws' where not given into his hand until 30 years later, when three of the first ten kingdoms, into which Rome was divided, where subdued by this Papal church, through the medium of the armies which it influenced the civil power to send forth. {June 12, 1845 SSSe, JUBST 110.6}

Where did the 1260 years begin? It must have been precisely 30 years after the 1290 began, because they both end at the same time. Three kingdoms were also to be plucked up before him, or to be subdued by him. The Vandals were the second in 534. The third was the Ostrogoths, which was completed in A. D. 540. They had to be plucked up *by the roots*, before the decree of Justinian in favor of the Roman church could take effect; for the Ostrogoths were Arians, and bitter enemies of the Pope and the Catholic Church. The testimony of Gibbon on the date of this transaction is decisive, that it was completed in 540. 'Tis true, the Ostrogoths raised the seige of Rome in 538, but they, as a nation, were not conquered till 540. See Gibbon, vol. 3, p. 90, and index to vol. 3. While the Roman general was waging war against the Ostrogoths, commissioners arrived from the Emperor with a treaty of peace, but the general proved traitor to his sovereign by disregarding the treaty, and negotiated with the Ostrogoths to become their king, on which terms the Ostrogoths 'offered their arms, their treasures, and the fortifications of Ravenna, if Belisarius would disclaim the authority of a master, accept the choice of the Goths, and assume, as he had deserved, the kingdom of Italy. On the day appointed, the gates were opened to the fancied king of Italy.' This was in Dec. 539. But this traitorous act was not the subversion of the Goths, as a nation, by the Roman government, until said government shall decide upon that treasonable act as its own; for should the Roman government decide against said invasion as a violation of their treaty of peace, and decide that the treaty should take effect with the Goths, then the subjugation of the Goths by Belisarius would have been of no effect, and their government would continue as before. All must depend, therefore, upon the decision of the Roman government in the case, and when that decision was given, the fate of the Ostrogoth kingdom was sealed, and the 1260 begin. In the spring of 540 Belisarius arrived at Constantinople, before the Emperor, leading Vitiges with the noblest of the Gothic youth into captivity. How soon after their arrival the decision of the Roman government was given I cannot decide. The 1260 years began in the spring or soon after of A. D. 540 and would consequently end in the same time of the year of 1800. {June 12, 1845 SSSe, JUBST 110.7}

Where did the 1260 years end—consequently ended the 1290, and 'the time of the end' begin? In Feb. 1798 the French entered Rome as conquerors; which was the 15th abolition of the Papal

government. But the 1260 years cannot be said to end at either, and it must be plucked up by the roots in the same manner as were the Ostrogoths, when it came into existence. The war was waged, and the Papists overcome in 1798, negotiations between the chief Magistrate of France and the Pope were concluded in July 1800, and the present papal government was established in the place of that which was founded on the decree of Justinian. The chronology is as follows:—in March, 1799 the Pope, Pius VI., was seized and carried into France. He was the embodiment of the Man of Sin, the concentration of the Papal church and state. In August he died. Oct. 16th Napoleon arrived from Syria and Egypt, and entered Paris. December 26th Napoleon was created first Consul, or Chief Magistrate of France. March 13th, 1800, Pius VII. was elected Pope,—a virtual acknowledgement of the continuation of the Papal church and Kingdom, except in captivity, or 'or held in durance vile.' June 14th Napoleon began negotiations with the Pope for the settlement of the Papal church and state. July 22d the negotiations were so far concluded that the Pope entered the Vatican and performed worship. July 25th, the Pope restored to a kingdom, the same to all intents as exists at the present time, and the old government came to an end at that time, which was in July 1800, and of course terminated the 1260 years from the summer of 540, and also terminated the 1290 years since the Papal church was set up in the place of the daily, and also in July, 1800, the time of the end began, and 45 years from that date, and the resurrection will take place, and Daniel, with all the wise and righteous, will stand in their lot; which bring the 1335 years to July, 1845. {June 12, 1845 SSSe, JUBST 110.8}

We are now in the time of trial, Dan. xii., and those who endure and hold fast their confidence, will understand the 1335 days, to them the promise applies, and when the end of these days shall come, the holy people, (wise) will have lost their power to prevail with God *and with men*.
O let us be faithful till He comes, and then we shall hail the glad day. H. H GROSS.
New York, June 9. {June 12, 1845 SSSe, JUBST 110.9}

LETTER FROM BRO. BATES.

Dear Bro. Snow:—I rejoice to learn by your last paper that the 'flock of slaughter,' in your city and Philadelphia, are still encouraged to hold on. I have thought sometimes, during this storm, (which commenced at Albany about the last of April, and continued through the last month to sweep through our largest cities,) that it would wash some from the *rock*; but, bless the Lord, the storm is now subsiding, and still we have provisions enough to stand another just such a shock. Yes, the Lord be praised, our meat comes to us in season, and I know it will never fail while we continue to stand on this *rock*. {June 12, 1845 SSSe, JUBST 110.10}

I see by the *Herald* we have lost one, (viz. Bro. Curry.)[237] I hope if he replies to Brother Matthias's article in the *Standard*, that he will try to state, or shew us our whereabouts on the sea of prophecy, for he confessed to the conference that he had thoroughly examined the subject about the door being shut, &c. {June 12, 1845 SSSe, JUBST 111.1}

Our Bro. Litch says he thinks we ran off the track last fall,—and I should think the conference concurred in his opinion, as they leave out of their creed the fall of Babylon, and a cry at midnight. Bro. L. does not inform us how nor when they got on to the track act again, unless it was at the Albany conference: see his unanimous preamble and resolution adopted at the Philadelphia

[237] "Bro. S. Curry stated that he had been thoroughly examining the subject and influences of the doctrine of 'the door shut,' for some time. . . . For the last three weeks he has had many misgivings about it. He saw effects resulting from embracing these views that he questioned. They do not produce the right spirit" (AHSTR, May 28, 1845, p. 126, at https://archive.org/details/TheAdventHeraldAndSignsOfTheTimesReporter1845Vol9N14-26).

conference, 16th May last, he says, 'we will endeavor, by the grace of God, to give them, [the Albany conference] our support and co-operation.' Well, this looks like getting under way again, so then, if we have run off the track, we must, to carry out the figure, have been lying idle from some time last fall, till about the 28th of last April, say about eight months. I can find no such prophecy to be fulfilled, neither in manner nor time; but 'you say your work is done,' yes, and we don't believe that our divine Lord will require us to begin now nor any other time to do it over again for the world. But to comfort, encourage, and strengthen God's children in this little while, we have as much as we can do. I believe, Bro. S.,[238] that if we had continued in our holy work, to strengthen and save those found in our ranks, from the 10th of the 7th month, until the present time, instead of leaving a great part of them and running after the scoffers of our hope, we should have been the instrument of saving ten where we now have the least hope of saving one by the course of brethren that we confide in to pilot us around this Maelstrom of unbelief. Well, brethren, if you have got fairly on the track again, don't go round the switch to look into Babylon, for I tell you she has fallen to rise no more. And that cry at midnight, which follows her fall is forever finished. Its all-absorbing and thrilling sound has passed away forever, and now for the coming of our glorious king, in all the majesty and splendor of the third heavens. If we had been thrown off the track, God would have raised another army to have carried forward his work, for his word is spoken, 'it shall not return unto me void, but it shall accomplish that whereunto I sent it;' Isa. lv. 11. Now I cannot believe we have been off the track, if we have we should have learnt nothing. The conference tell us we may believe that our Lord is near, even at the door. So we have preached these five years. If knowledge is to increase, and the path of the just shine more and more unto the perfect day, shall we not learn more about this? Yes, dear brethren, we tell you again, that we have learnt more. The parable of the ten virgins shows us clearly that there is a division in the Advent ranks, and that 'while the foolish went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the *door* was shut.'[239] Now this looks like knowledge increasing inside and not outside of the *door*. Good Lord save us from falling. {June 12, 1845 SSSe, JUBST 111.2}

The division here and at New Bedford (one mile from this,) has already taken place. We have united with our New Bedford brethren, and hold our meetings together on Sunday, and commenced yesterday in a private school-room, there being from 25 to 30 of us, and then we meet on one side of the river or the other five nights of the week, and we can say of a truth that God is with us, and here we feel determined to stand on this ROCK.

Yours, looking for the Lord this wheat harvest,
New Bedford, June 2. JOSEPH BATES.[240] {June 12, 1845 SSSe, JUBST 111.3}

"And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision;" Ezek xii. 21-23. {June 12, 1845 SSSe, JUBST 111.4}

"But and if that evil servant shall say in his heart, My Lord delayeth his coming: and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall

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[238] S. S. Snow.
[239] The original is missing the final single quotation mark.
[240] Joseph Bates.

cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth:" Matt xxiv. 48-51. {June 12, 1845 SSSe, JUBST 111.5}

From the Morning Watch.

WANT OF CANDOR.

We have noticed in certain papers, several quotations from the writings of our brethren, on the subject of definite time, which were written in 1843 and 1844. The quotations have been made with the design of proving, that their position *now*, is inconsistent with that which they held previous to October 22d, 1844. There is a kind of inconsistency which is morally right—another, which is questionable. For instance, a man who is converted from a belief in some error, must certainly hold views which are not consistent with that error. But if he continues in it—or, in other words, is not converted from it, he may live and die a *consistent* man. He who goes down to the grave with a lie in his right hand, preserves his *consistency* by stoutly adhering to a falsehood. On the contrary, if he had abandoned that lie, and embraced the truth, he might be charged with holding views *inconsistent* with those he once professed. When Paul was converted to Christianity, his new position was inconsistent with his old one, when he was zealous for 'the traditions of the fathers.' He does not seem to have been ashamed of *his inconsistency* at all, for he frequently alludes to both his former and latter positions as entirely different. In one sense of the term, Martin Luther acted inconsistently. Once a bigotted devotee of the Papal creed, he afterwards opposed it to his utmost. His antagonist Tetzel never receded from his first *position*—he was a ferocious bigot to Papacy from the time he began to act on the stage of life down to the very period when he died in despair. He was *consistent*. {June 12, 1845 SSSe, JUBST 111.6}

Now, the great point is, not simply to be consistent with this or that opinion, which we may have held at any former period, but to exert ourselves to the utmost, that we may be consistent with *truth*. We never can succeed in this, if we fancy we are infallible, and therefore blindly persist in holding every thing as true, which we may have at any period embraced or defended. Men who pursue this course cannot be *morally honest*. It ought to be remembered (and it will be by all candid men,) that the position that our Lord would come in 1843 or 1844, has been shown to be erroneous by time, or rather, by that God who governs the flight of time, who measures out the seasons on the earth. Now, in view of this fact, are we to be called on to persist we were right in taking that position? We may contend that we were *honest*—that we had no design to deceive ourselves or others; and mankind may admit this, but they certainly will never admit that Christ came to judge the world in righteousness in 1843, 1844, or even at the supposed time of the Passover, in 1845. All experience shows, that an error, unless we honestly abandon it, as soon as we detect its character, always leads to another. Hence the idea, that there was an invisible coming of the Savior at that period when those (who now say this is a fact) taught that he must come visibly and personally, and in no other way. Nay, some of them not only referred to the Word of God to establish this personal coming, but assured their hearers that the Lord had, by his Spirit, revealed the fact to them; or, in their own phraseology, had sealed it on their souls. There really seems to be something *like* inconsistency in these two predictions. We could make quotations in abundance, to show the inconsistency, but we forbear, because we have wished, spite of all denunciations, to be patient with those who err—to hope for the best in their cases, and to look to God that he would not suffer them to preserve a consistency by persisting in a mistake, or adding one error to another. We have known very serious results to grow out of such a course of action—such as a sad deficiency in that virtue, commonly called 'moral honesty'—a loss of the confidence of men of integrity—a loss of self-respect—and, what is most of all, a loss of the Divine favor. {June 12, 1845 SSSe, JUBST 111.7}

Fires are raging in the woods in New Jersey, 6 or 7 miles beyond Mount Holly. {June 12, 1845 SSSe, JUBST 111.8}

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LETTER FROM BRO. SHAW.

Bro. Snow:—I want to say to you that the 'outcasts' in Exeter are desirous to read your paper as long as it brings us glad tidings of the kingdom. To-day we have received No. 12, and it was to us like the cooling water brook to the thirsty soul. We read and believed the instruction of Bro. J. W. Rutledge, we now believe the 'third woe' is come to the inhabitants of the earth; Rev. viii. 13.[241] And while the four and twenty elders, which sat before God on their seats, fall upon their faces and worship God, saying, We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power and hast reigned, with them we feel to bow our will to the will of God, and say amen. Alleluia, we feel that this is worshipping God; and soon I expect to see heaven opened, and a white horse and his rider appear; and do you not think his name is Jesus, our King? Oh glory! I want to see him; I believe I shall see him for myself.[242] {June 12, 1845 SSSe, JUBST 112.1}

'Beloved, now are we the sons of God,' for we received Jesus when he came to his own, and they received him not. And we now believe his Word, and are confident Jesus is not ashamed of us; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. Oh come Lord Jesus and let our admiring eyes behold thee: how long wilt thou hide thy face from us? How long wilt thou hide thyself forever? Jesus has begotten this cry in us by the Holy Ghost to come and deliver us, and pledged his word that the Father will avenge us and that speedily, and I believe he will. {June 12, 1845 SSSe, JUBST 112.2}

Our meetings are glorious; a little flock in Exeter has learned how good and pleasant it is for brethren to dwell to gather in unity—having, as I trust, the unity of the spirit and the bond of peace.. {June 12, 1845 SSSe, JUBST 112.3}

Bro. Snow, don't forget *that pillar of salt*,—Jesus soon will come, my soul fully believes. Why, what mean those voices in heaven, like the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH. Let us be glad and rejoice and give honour to him, for THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY?' I believe I understand this sound and am glad, and rejoice while I read in conclusion, 'these are the TRUE SAYINGS OF GOD.' Glory to God, I do feel glad and rejoice now because I believe this Word is now fulfilled. Go on dear brother in your labor of love, and remember that you will reap in due season if you faint not. I want to see you and all the little flock scattered abroad. {June 12, 1845 SSSe, JUBST 112.4}

'I gaze on my treasure
And long to be there
With Jesus and angels
My kindred so dear.'

Yours in the blessed hope, J. L. SHAW.[243]
Exeter, June 1. {June 12, 1845 SSSe, JUBST 112.5}

[241] Joshua Wells Rutledge, of Kennsington, Philadelphia, PA.
[242] The original is missing the final period.
[243] For Joseph L. Shaw (1811–1848), of Exeter, NH, see https://www.findagrave.com/memorial/185357030/joseph-l-shaw.

LETTER FROM BRO. Z. BAKER.

Dear Brn. Snow and Matthias:—I am happy to be able to inform you that a few brethren and sisters still hold on to the Abrahamic faith in this region, waiting for the consolation of Israel. Brother Bates and others meet with us in a social capacity for the purpose of exhorting and encouraging each other, and striving to understand 'what shall be the end of these things.'[244] Some times we really wish that one of you was with us in our private school-chamber, where we have comfortable seasons three times a week. {June 12, 1845 SSSe, JUBST 112.6}

Brethren, let me invite you to give the scattered little flock a full, clear, conclusive and convincing exhibition of the three most prominent features of the doctrine taught by the Lord Jesus to his apostles, as recorded by the Apostle John, particularly in the five chapters commencing at the 13th to the 17th, inclusive, purporting to have been taught by their Master and Teacher in the brief, nay, in less than the brief space of the last 24 hours previous to his crucifixion. By precept and example, it appears to me, he (the Lord) taught much; and if brought out clearly, it appears to me would fully convince the most sceptical, if they desired to come to a knowledge of the truth, that the Lord did not intend to teach the apostles to practice feet washing, nor any after them, on an occasion like that, or any other, except the nature or circumstances of the case or occasion rendered it an act of kindness, or a kind office in unison with the principle of feeding the hungry, clothing the naked, or visiting the sick or those in prison. {June 12, 1845 SSSe, JUBST 112.7}

Notwithstanding I only intend by this to invite the attention of the able and willing to the subject and action, permit me to give my view in part of the three great and general features which our Lord taught the apostles, and communicated them clearly to us. And 1st. It looks to me like the wisdom of a God to first perform miraculous cures, such as in the case of a bloody issue of 12 years standing, restoring sight to the blind of not less than 30 years standing, whose parents testified he was born blind, curing a maniac, restoring the lame to perfect soundness; also healing the leprosy (a disease considered incurable), at once, and also restoring the withered arm, and even raised the dead after having been dead four days already, which was only a part of the incontestible evidence that he was the Messiah, which he gave the apostles and others before he partook of the supper, and from the time of his supper to his crucifixion. I say, his way and manner of teaching before the supper and onward to his crucifixion, looks to me like the plan devised by the wisdom of a God—calculated to give the apostles the most convincing proof that he was really the Messiah; and to furnish them in after days with the irresistible means, or weapons, to convince others of the same: and establish his gospel and church on such a firm foundation that, in very deed, the gates of hell could not prevail against it. And 2ndly, by performing on them (Judas and all) the lowest offices, he taught them, not by a sample, but by an example, as he said that they should do—how?—do what?—As I have done to you. What is it, Lord, you teach us by it? The next verse explains it:—equality among you, and do not feel yourselves too important to perform the lowest act or office for each other when necessity requires it. The servant is not greater than his master, nor the apostle then he who sends him. Note the expression, as also the example. What did he mean on another occasion, as a little child; another, follow me? i.e. follow, or imitate my example. Does any one even suspect that when the Lord said as a little child, he meant a babe in the common acceptation of the term, or physically? I think not. {June 12, 1845 SSSe, JUBST 112.8}

Not expecting you need any thing more than a mere hint on this subject, I close, after saying that one of two things is certain: either the master did not intend to teach them to wash feet—or

[244] Joseph Bates, of Fairhaven, MA.

the apostles did not obey their Master's commands, viz., teaching them to observe all things which I have commanded you.
Your waiting brother, longing and praying for the kingdom to come. Z. BAKER.[245]
New Bedford, June 6, 1845. {June 12, 1845 SSSe, JUBST 112.9}

"THE GROANING CREATION."

An excellent and timely Sermon, with the above title, has been published by Bro. Matthias. It can be had at the printing office of the *Standard*, 48 Gold st.; 131 Division st.; 336½ Bleecker st., N. Y., and 88 Fulton st., Brooklyn. Price 10cts. per copy. {June 12, 1845 SSSe, JUBST 112.10}

RECEIPTS SINCE MAY 22

J. Bates,[246] Fairhaven, $2,50; Z. Baker,[247] N. Bedford, 2,00; C. S. M.,[248] Phil., 5,00; J. Dawson, 1,00; G. A. Miles,—Beal, Albany, each 1,00; P. M. Fulton, O., 1,00; E. L. H. Chamberlain,[249] Middletown, 1,00; J. Newman,[250] 1,00; a Friend in Phil., 2,00; a Friend N. Y. 1,50; A. Conger, Reedsville, 25cts.; P. M. Jackson, Mich., 1,00;—Morris, 50cts.; A. Ryker; 1,00; J. Abbey, E. Waters, East Hamilton, each 50cts.; T. W. Haskins,[251] Roxbury, 1,00; Mrs. S. Chase, by J. Bates,[252] Fairhaven, 1,00; C. Clapp, Akron, 1,00; D. C. Phillips, East Randolph, 25cts.; P. M. Templeton, 1,00; J. M. Phillips, Freetown, 1,00; B. Camp, Newark, 1,20; W. Briggs, Troy, 50cts.; J. L. Shaw, Exeter, 2,00; W. Smith, Patchogue, 2,50; A. Mussey,[253] Whitefield, 1,00; Dexter Daniels, Whitefield, 25cts; Chas. Clapp, Akron, 75cts.; M. Mortimer, Brooklyn, 1,00. {June 12, 1845 SSSe, JUBST 112.11}

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[245] Dr. Zarah Baker.
[246] Joseph Bates.
[247] Dr. Zarah Baker.
[248] Clorinda Strong Minor.
[249] Ezra L. H. Chamberlain (1798–1855), of Middletown, CT, accepted the seventh-day Sabbath in 1848, see https://encyclopedia.adventist.org/article?id=E93X.
[250] James Newman.
[251] Thomas Waldo Haskins, of Roxbury, MA.
[252] Sarah "Sally" Chase (c. 1794–1878), of Fairhaven, MA, was not married.
[253] Abigail Mussey Tripp, née Messer, of Whitefield, NH.

- *The Jubilee Standard*, vol. 1, no. 15, June 19, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {June 19, 1845 SSSe, JUBST 113.1}

Vol. I.] NEW YORK CITY, THURSDAY, JUNE 19, 1845. [No. 15 {June 19, 1845 SSSe, JUBST 113.2}

THE JUBILEE STANDARD. {June 19, 1845 SSSe, JUBST 113.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {June 19, 1845 SSSe, JUBST 113.4}

BY S. S. SNOW AND B. MATTHIAS, EDITORS. {June 19, 1845 SSSe, JUBST 113.5}

131 DIVISION STREET, N.Y. {June 19, 1845 SSSe, JUBST 113.6}

TERMS:—Two dollars per hundred or three cents per copy. {June 19, 1845 SSSe, JUBST 113.7}

All communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW or B. Matthias, N. Y. City. {June 19, 1845 SSSe, JUBST 113.8}

Postmasters are authorized to forward, free of expense, orders for papers, and also money for the same.

For the Jubilee Standard. {June 19, 1845 SSSe, JUBST 113.9}

THE PILGRIM'S HOME.

Farewell, farewell to all below,
My Jesus calls and I must go;
I'll launch my boat upon the sea,
This land is not the land for me.
This world is not my home,
This world is not my home,
This world is all a wilderness,
This world is not my home. {June 19, 1845 SSSe, JUBST 113.10}

I've found the winding path of sin
A rugged path to travel in;
Beyond this dreary realm I see
The land my Saviour bought for me.
This world is not, &c. {June 19, 1845 SSSe, JUBST 113.11}

Farewell my friends, I cannot stay,
The home I seek is far away,
Where Christ is now I long to be,
O that's the only home for me.
This world is not, &c. {June 19, 1845 SSSe, JUBST 113.12}

O glorious hope! 'tis fixed on high
In yon bright city in the sky,
Where seraphs sing and bow the knee,
O that's the happy home for me.
This world is not, &c.

C. G. A.
New York.

For the Jubilee Standard. {June 19, 1845 SSSe, JUBST 113.13}

"THE HOUR OF HIS JUDGMENT IS COME."

That the alarm which has broken the slumbers of the church, and aroused the world in the midst of their guilty pleasures, during the past few years, is contained in Rev. xiv. 6, 7, is generally understood by those who are expecting Christ immediately to appear. In verse 7 we find the declaration, 'The hour [or era] of his judgment *is* come.' We now inquire *when* did the hour of his judgment come? The plain import of the language seems clearly to teach that it had come when that swift messenger began the proclamation contained in those verses. I do not see that we can come to any other conclusion, if we permit this part of God's Word to speak for itself. We next inquire, is there a specified time for the flight of this messenger? Let us see: 'But thou, O Daniel, *shut up the words*, and *seal* the *book*, to the TIME OF THE END: many shall run to and fro, and knowledge shall be increased.' Here we find that the book which contains this angel's message, was to be sealed up '*to the* TIME of *the* END:' the length of which is forty-five days; or, 'a month and a half added to the 1290 days:' (see the marginal reading of some of our old Bibles.) In Dan. vii. 25, 26, we are presented with the time for the taking away of the dominion of the little horn: viz., the termination of the 'time and times and the dividing of time.' The prophet also expressly declares that then '*the judgment* SHALL SIT.' But what judgment shall then sit? Evidently '*the judgment*' he had just had a view of in his vision, which is the only one of which he gives us any intimation: see verses 7 and 10. The casting down [or placing] of the thrones seems clearly to synchronize in time with the taking away of the dominion just spoken of. 'The Ancient of Days did sit,' 'thousand thousands *ministered* unto him, and ten thousand times ten thousand stood before him: *the judgment* WAS SET, *and the* BOOKS WERE OPENED.' But what books were opened? Answer: the 'two witnesses,' which had been clothed with sackcloth,—shut up and sealed down to that time: see chap. xii. 4; Rev. xi. 3, 11, 12. The seal is now removed—the sackcloth stripped off,—'*they stood upon their feet*; and GREAT FEAR *fell upon them which saw them;* placed upon the stand by the 'thousand thousands' of faithful ones who *ministered* unto him, in this great work of 'judging the world' by 'the world that I [Christ] have spoken.' See John xii. 48; 1 Cor. vi. 2. {June 19, 1845 SSSe, JUBST 113.14}

Mark the *great fear* which rested upon the 'ten thousand times ten thousand' that have so often been assembled in the 'great tent'—the synagogue, and the grove, to listen to these mighty truths. Observe the breathless attention paid to those truths, which were deciding their eternal destiny. And oh how has that work been decided? Why a few of the vast multitude have decided to take the kingdom, and possess it forever, even forever and ever. But that multitude,—where are they? Beginning to slay every one his fellow—every man's sword is being turned against his brother; Ezek. xxxviii. 11; Zech. xiv. 19. They have decided the case against themselves, and are necessarily in *outer darkness* awaiting the execution of the sentence,—'there shall be wailing and gnashing of teeth.' {June 19, 1845 SSSe, JUBST 113.15}

In the trial of criminals three important and, to some extent, distinct steps are usually taken. First, the examination of the witnesses. Secondly, the judge and jury decide the case according to the testimony adduced, and pass sentence. Lastly, the executioner appears at the appointed time to execute the sentence. {June 19, 1845 SSSe, JUBST 113.16}

That we have been in that era of time—the hour of his judgment, during which the books have been opened, and evidences been presented, such as the inhabitants of earth never before listened to, relative to the judgment of the great day, seems to be perfectly obvious. All classes have had the privilege of deciding the question for themselves, as the books have been laid open before

them; and that decision has been made, except it may be a few individuals who may yet cast away their confidence, by sinning wilfully in treading under foot the Son of God, and counting the blood of the covenant, wherewith they where sanctified on the day of atonement, an unholy thing. But if they do this 'there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' {June 19, 1845 SSSe, JUBST 113.17}

But when was that decision made? Answer: on the day of atonement in the seventh month, in the autumn of 1844, when the angel of Rev. x., 'lifted up his hand to heaven, and swear by him that liveth forever and ever . . that there should be TIME NO LONGER: but in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared to his servants the prophets.' There the prophetic periods terminated, as has been demonstrated by evidence that no man has yet been able to overthrow. Men may confess that they were mistaken ten thousand times, but that will never move any of the foundation stones upon which those periods rest. No, they are immoveably fixed by the seal of the Holy Ghost, and the work of atonement closed

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last autumn: And now we will cry unto Jerusalem, that her warfare (*appointed time*) IS ACCOMPLISHED, that her iniquity IS PARDONED. Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his *reward* is with him, and his work before him. {June 19, 1845 SSSe, JUBST 113.18}

The work of the sixth trumpet, and the second woe, evidently closed up in the spring of '44, if not before. 'The second woe is past, and behold the third woe cometh quickly:' this proclamation attend the 'cry' last summer and autumn. What next? And the seventh angel sounded: when? The proclamation said on the 10th of the 7th month. AMEN: I BELIEVE IT. Now what follows? 'And there were great voices in heaven, saying, the kingdoms of this world ARE BECOME the kingdoms of our Lord,' &c. All this is fulfilled, and those kingdoms are not yet destroyed? 'Why, I thought that when this was accomplished, those kingdoms would be *immediately* dashed in pieces.' Well, I too thought so once: but, brother, suppose you and I submit our think so to the decision of God's Word: just hear it once, 'And IN THE DAYS of these kings shall the God of heaven set up a kingdom: not after they become like the chaff of the summer's threshing floors: no, for IT [the kingdom] shall break in pieces and consume all these kingdoms, and it shall stand forever. Then after the kingdom has dashed them in pieces, shall they be swept away and no place be found for them. {June 19, 1845 SSSe, JUBST 114.1}

Now it is quite apparent that the seventh angel has begun to sound, and the third woe has commenced its ravages: witness the immense destruction of life and property by fire, water, &c., &c., during the last few months. And now can we suppose that the prophetic periods extend beyond the sounding of the seventh angel? Beyond the finishing of the mystery of God? Surely not. Then we are where Jerusalem's *appointed time is accomplished*—where her *iniquity is pardoned*, and she stands *justified*' before God. 'Unto two thousand three hundred days then shall the sanctuary be justified.' The hour of his judgment then has closed; for Jerusalem could never stand justified and acquitted before God, till the judgment had set, and she passed her trial. Then could she stand acquitted before her judge. This is evidently her position at the present time. Having seen *when* that decision was made, permit me now to show *how* it was made. In the 28th of Exodus we have a full description of the robes worn by the high priest on the day of atonement. Amongst the rest we find a '*breast-plate of* JUDGMENT.' In its composition we find four rows of stones—three in each row,—in all twelve, according to the tribes of Israel. We also find that each of those stones

contained the name of one of the tribes. Verses 29, 30, And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. . . . And Aaron shall *bear the* JUDGMENT of the children of Israel upon his heart before the Lord continually.' Compare Lev. xvi. Here it will be seen that the day of atonement was the day of *judgment* with the children of Israel. The high priest wore that breast-plate of judgment only on the tenth day of the seventh month. This was the manner in which the type was observed. As this was a shadow of some good thing to come; and not one jot or tittle of the law can fail: we may see at once how the judgment was decided by our great High Priest last autumn, when he presented his own blood once for all, and the sins of his people were blotted out forever. Then an irrevocable decision was passed upon the world. Then indeed the day of the Lord stole in upon us like a thief in the night,—the day of judgment (the execution of judgment) and perdition of ungodly men. Then are we occupying the most solemn and momentous era in which mortals ever lived. The world of the ungodly between the decision of their eternal destiny, and the infliction of their awful doom,—a moment like that when Lot was fleeing across the plain,—*O Lord, may* WE ALL REMEMBER LOT'S WIFE!! A feeling of perfect security seems to have taken possession of every unbelieving heart—peace and safety is now prevailing amongst them, and sudden destruction is coming upon them and they shall not escape. The iniquity of God's people is pardoned: nevertheless their safety depends upon their remembering Lot's wife—holding fast that which they have. Lot was safe whilst fleeing from those doomed cities; but that safety depended upon his NOT LOOKING BACK. So our safety depends upon our NOT CASTING AWAY OUR CONFIDENCE—NOT SINNING WILFULLY, for there remaineth no more sacrifice for sins,—we shall fall into the hands of the living God, which is a fearful thing; there being no mediator to intercede for us! May God help us to hold the beginning of our confidence steadfast unto the end: knowing he is faithful that promised. While I write, the solemnities of eternity seem to be resting upon me: I glance at the past,—the proclamation of '43, with all its mighty stirring scenes are before me,—next in order follow the shaking of the moral heavens, produced by that *piercing voice*,—'Come out of her my people, that ye be not partakers of her plagues.' O the many bitter sobs that were made whilst we were being weaned from mother: but it must be done. Then followed the tarrying, sleeping time, from which we were aroused by the cry, 'Behold the Bridegroom cometh, go ye out to meet him. We started from our slumbers,—what is that? The true cry, said they. The—True—cry! Yes, the true cry, and you are all asleep, said they. No, we are not asleep, we replied. But hark! what is that, as it sounded in our ears again, like distant thunder? '*Behold the Bridegroom cometh, go ye out to meet him!*' Again we started, and raising upon our elbows, rubbing our eyes we muttered, I think we have become a little drowsy. But scarcely had these words died away ere another and a louder peal, 'BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM:' brought us to our feet, still rubbing our eyes, as we could only see men as trees walking. Well, just at this point a peel, sounding like a thousand thunders, rung through our *souls* again and again; 'BEHOLD THE BRIDEGROOM COMETH: GO YE OUT TO MEET HIM.'[254] Now our eyes were not only opened, but our whole being was awake to the subject. We could now clearly understand that we had been asleep,—we saw ourselves as never before,—we consecrated ourselves as never before—we were blessed as never before. In short, every wise virgin experienced what is never to be forgotten; the time came, and O that solemn assembly, that affliction of soul: hallelujah to the Lamb forever. I feel some of that same solemn power now that characterized that mighty, unparalleled movement. The time came, the hour of his judgment expired, and O the silence that prevailed for 'about the space of half an hour,' under the

[254] The original is missing the final single quotation mark.

solemn sentence, 'IT IS DONE.' Were you ever in a crowded court room when a criminal receive his sentence to be hung? And did you observe the death-like silence that prevailed while the judge was pronouncing that sentence; and also for a time subsequent to its being pronounced? Oh, yes. Well, how much it was like the feeling that prevailed on the tenth, and for a few weeks that followed that tremendous movement. Why was all that? Answer: the Holy Ghost witnessed to the work performed in the invisible holy of holies: the Holy Ghost speaking through us pronounced the tremendous sentence, 'IT IS DONE.' Thus the saints have judged the world with Jesus' words.[255] Thus have we passed through the judgment, and been the instruments in the hands of God of doing this mighty work; and understood it not until the work was accomplished. And now, when I look at the Advent host,—at the fallen church,—at the world, and at God's Word: the solemn sentence almost immediately escapes my lips, 'IT IS DONE.' {June 19, 1845 SSSe, JUBST 114.2}

But the question will doubtless arise, how is it with those who have died previous to the commencement of this great work? Answer: each individual decided the case for themselves while living; see Gal vi. 7, 8, 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' See also 1 Cor. xv. 42-44. The decision must be made previous to Christ's appearing: 'For, Behold, the Lord cometh with ten thousand of his saints, to *execute judgment* upon all.' But, says one, 'we must *all* appear before the judgment seat of Christ:' True; but why do we *all* appear there? the next clause will tell you, 'that every one may receive the things done in his bo-

dy, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. But let us see about receiving these things: Rev. xxii. 12, 'And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.' Also please to examine Rom. ii. 5-11, which, with many other scriptures, clearly teach that when our Lord himself shall come, it will be to execute, with his saints, the judgments written,—to reward every man for his work: the decision having been previously made. The difficulty lies in our having blended the appearing of Christ to *execute* judgment, with the *sitting* of judgment: which seem to be as distinct as the trial of a criminal; and his execution; which in many cases, does not take place for some time after the sentence has passed. {June 19, 1845 SSSe, JUBST 114.3}

The execution of this sentence seems now to be the next work in order. The time for its execution is 'the day of the Lord;' 2 Peter iii. 7-10, which seems to have stolen in upon us last autumn like a thief in the night. If the position be correct relative to the dates and termination of the prophetic numbers. I do not see that we can avoid this conclusion. This is the light I now have upon the subject. Then must the execution *soon* commence. {June 19, 1845 SSSe, JUBST 115.1}

But who are to execute this sentence? The following scriptures will throw light upon this question,—please to read them in this connection: Jude, 14, 15; Rev. ii. 25-28; Ps. cxlix. 5-9; Dan. ii. 44; Obad. 15-21; Zech. xii. 6-8; Micah iv. 11-13; Joel ii. 1-11; Dan. vii. 18. From these scriptures it appears that the immortal saints will execute the judgment written, upon the ungodly,—that they will rule them with a rod of iron,—dash them in pieces,—consume them, &c. {June 19, 1845 SSSe, JUBST 115.2}

To 'the flock of slaughter, even you, O poor of the flock,' I address this communication: none others can understand the views here presented. Our path is hid from the world, the fallen church,

[255] The original is missing the possessive single quotation mark in "with Jesus words."

and those ‘Adventists’ who have the form but deny the power. They can none of them understand why we have taken the course we are now pursuing. This article will doubtless cap the climax of ‘fanciful’ interpretation to them—it will be among ‘the instruments of a foolish shepherd,’—a shepherd ‘which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.’ Zech. xi. 15, 16. Well, with that I have nothing to do. If the poor of the flock,—the household, are fed, I shall be satisfied, the blessing will be mine. {June 19, 1845 SSSe, JUBST 115.3}

And now, the Lord helping me, I will not say ‘My Lord delayeth his coming.’ No: ‘Behold, I come quickly: and my reward is with me, to give every man according as his work shall be.’

G. W. PEAVEY.

Troy, June 12. {June 19, 1845 SSSe, JUBST 115.4}

LETTER FROM BRO. HASKINS.

Dear Bro Snow:—The parables in the 13th of Matt. viewed in connection with the 7th of Ezekiel, showing that before the trump of God shall sound to wake the righteous dead and change the living saints, the mystery will be finished, is to my mind a blessed truth, for surely the jubilee trump has sounded to make all ready. The trumpet was blown in Zion, and the sound of alarm went out into all the holy mountains, and all the inhabitants of the land trembled; and then on the 10th day of the 7th month the Bridegroom came and they that were ready went in with him to the marriage, and the door was shut; then the second woe passed and the third woe and seventh trumpet commenced, and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the four and twenty elders fell upon their faces and worshipped God,’ giving thanks because he had taken to himself his great power and reigned. ‘And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and reward given to the prophets and saints and them that feared his name, small and great; that they should destroy them that destroy the earth.’ And I believe that every true servant of God, whom the Lord has made ruler, will be found giving a portion of meat in due season; and, praise the good Lord, he has not left his children in darkness in this time of famine, for, in this evil time they are satisfied in holding on steadfast to all that God has revealed to them in this glorious faith, that shineth more and more unto the perfect day; and while knowing that the time has come when they must let the filthy be filthy still, they are not ashamed to pray, let the sinners be consumed out of the earth, and let the wicked be no more, for they know the day has come that shall burn as an oven, and the King of glory will avenge his own elect who cry unto him day and night, and that speedily, for he will surely come this jubilee year. {June 19, 1845 SSSe, JUBST 115.5}

The wicked are doing wickedly, and none of the wicked understand, as can be seen more plainly than ever since the passing of the 22d of April, for many among the professed Adventists in my travels that had been making it visible by works that in their hearts they were saying, my Lord delayeth his coming, have now become bold enough to beat the men servants and maidens in good earnest, and to be drunken with the cares of this life. Well, my soul is happy, bless God, for I know it is my blessed privilege to praise him with a full soul, so long as I can keep the testimony within that my ways please God. The prophets are ashamed every one of his vision, when he hath prophesied, and wo unto *such* that desire the day of the Lord; to them it is darkness and not light; but praise God for the ‘third part’ that are being brought through the fire and are refined as silver is refined, and tried as gold is tried, and all that have living faith in God and call

upon his name are not turned empty away, for lo he will sift the house of Israel among all nations, yet shall not the least grain fall to the earth. The Spirit of the Lord has indeed raised up a standard against the power of darkness when it came in like a flood; but who would have believed last Oct. when the great net was drawn to shore and time commenced for severing the wicked from among the just—who then supposed that there were so many bad fish in the net? But by their fruits ye shall know them. It reminds me of melting down a bar of gold in times past, when I had thought to get at least two ounces of pure gold from a bar that weighed three ounces, but come to refine it down found there was much more copper and other metals to come out than I had supposed, for in the separating process, the last time going into the crucible left me only about an ounce of gold. Now, how is it with the true Israel of God? Are they not passing through the last test, and coming out of the crucible for the last time, seven times purified? This is a time of fiery trial, and I do believe all who are standing in the counsel of God, fearlessly proclaiming the whole truth, and have not bowed the knee to Baal, can see a glorious light beaming all about their path, showing plainly that the line is very nearly drawn between the wicked and righteous: then all who are to be translated are to be made perfect in one, that the world may know that they walk and talk with God according to Jo. xvii. 21-23. Now, believing, as I do, that we have had the true midnight cry, that the atonement was finished on the 10th day of the 7th month—that the 2300 days expired—and that the sanctuary is being cleansed, and the power of the holy people is scattered, my soul is filled with glory.[256] It is nothing uncommon, while simply giving this message, to be unceremoniously turned out of doors by those who are calling themselves 'Adventists,' but contending that this is the *compelling* time; but the worst of all is, they don't live out the faith they profess. By the grace of God I mean to watch and keep my garment unspotted. May the Lord help us, dear brother, to keep in the meek and quiet spirit, increasing in faith and true love to God, for in taking the shield of faith, we are able to fight lawfully, and we know God will withhold no good thing from them that walk uprightly. Then let us hold up the truth; it cuts like a two-edged sword, and let us wield it to the end of the race, and win a crown of glory. R. T. HASKINS.[257]

Chicopee Falls, June 4, 1845. {June 19, 1845 SSSe, JUBST 115.6}

LETTER FROM BRO CURTIS.

Dear Bro. Snow:—Among those most abhorred by our Lord were the hypocrites; and all through the sacred Word they are spoken of as wholly unworthy of eternal life. Jesus, who never

spoke a vain or unmeaning word, said to them, 'how can ye escape the damnation of hell.' {June 19, 1845 SSSe, JUBST 115.7}

Before the passing by of the great 7th month movement, I only recognized a few hypocrites among professed Adventists: but, after Bro. Hale published his views,[258] proving from the sure word of prophecy and sound reasoning, that the Bridegroom came on the 10th day of the 7th month, and they that were ready went in, &c., and the door was shut, and a few of God's messengers began to proclaim these truths through the land—then appeared a spirit of opposition and division among Adventists, peculiar to the fulfillment of no other prophecy than that of the parable of the ten virgins. Some said that if the door was shut they were shut out, and the actions of others, seemed to imply as much; while some apparently perfectly honest in their views, could

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[256] The original spells "scattered" as "scatterred."

[257] Ralph Thurston Haskins (1808–1890), of Waterford, ME.

[258] Referencing single-issue *Advent Mirror* co-published by Turner and Hale. Snow republished the issue in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 83–105, at https://archive.org/details/snow-book-of-judgment.

Eli Curtis

not, for a time, understand the fulfillment of the figure. But if there are any that came up to the 10th day of the 7th month that are now without hope, my advice to such is, that they get into the crucible, while Jesus sits as a refiner and purifier of silver. It may be that he will purify them. {June 19, 1845 SSSe, JUBST 116.1}

But oh my brethren and sisters, let us all beware of the leaven of the Pharisees, and if we have a particle of this leaven in our hearts it will be wisdom in us to ask our King—the Great Refiner—to purge it out before Zion travaileth, as at that time—in addition to the door of faith—the door of mercy will, probably, be shut.

Your brother, in perfect hope of speedy deliverance,
New York, June 10. ELI CURTIS.[259] {June 19, 1845 SSSe, JUBST 116.2}

LETTER FROM SISTER MUSSEY.

Dear Bro. Snow:—The *Jubilee Standard* is a welcome messenger to our humble dwelling. If ever the 'poor of the flock-needed comforting and strengthening it is now, and my soul is comforted weekly by the perusal of your little sheet: those dear brethren and sisters that have been cast out and smitten, speak the language of my heart. Among the number that are cast out I count myself: and what says the Word on this point? Isaiah lxvi. 5, 'Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy and they shall be ashamed.' This little company of outcasts have got the name of running off the word, but here is Bible, and this we will claim as ours: and I do believe unwaveringly that when Jesus appears, and the sleeping saints come forth, our hearts will rejoice and our bones will flourish like an herb, and the hand of the Lord shall be known towards his servants and his indignation towards his enemies: for behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord will be many. Is the fire already kindled never more to be quenched until this wilderness becomes like the garden of Eden? Was there ever such destruction by fire since the burning up of Sodom, as there has been since the Passover? Let those who read of the destruction judge for themselves. O that the Lord would rend the heavens and come down, that the mountains might flow down at his presence; as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence; for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for him;' Isa. lxiv. {June 19, 1845 SSSe, JUBST 116.3}

And while some are getting weary of waiting, and are beginning to turn round and labor for the world that God has rejected, it nerves me up to speed my way to Canaan, and to cry the louder, Come Lord Jesus, come quickly, and avenge me of mine adversaries. 'And will not God avenge his own elect, who cry day and night; I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh shall he find faith on the earth?' A little longer, and those who have it will be crying day and night, Avenge me of my adversaries. And will they be praying for their salvation

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[259] For Eli Curtis (1794–1872), of New York, see https://encyclopedia.adventist.org/article?id=A96U (Michael W. Campbell); EGWEnc 355; 10SDAC 424.

at the same time? Let all who love their God and their Bible judge for themselves? {June 19, 1845 SSSe, JUBST 116.4}

The hour of temptation is upon us, the fiery trial has come, the time when the third part is being drawn through the fire as in Zech. xiii., and Mal. iii., 'He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. I do believe that the little remnant, that is escaping, is now going through this process, and will soon come out of the crucible as gold seven times tried. Oh for grace to endure; let us not try to jump out nor draw back, neither give up our blessed experience in the past, but hold that fast, and take heed to the things we have heard, and hold fast the beginning of our confidence steadfast unto the end, and not fall through unbelief, for he is faithful that hath promised. Yes Jesus is coming speedily and will give us a crown of glory, then we shall have victory forever. O glory to God for the prospect. I feel like enduring. {June 19, 1845 SSSe, JUBST 116.5}

When I enlisted in this blessed cause I enlisted during the war. And shall one, two, or three disappointments cause me to falter now, just in sight of the promised inheritance? And shall I begin to doubt whether God has led me here or merely human influence, or a wicked Spirit? *No, never!* not for a moment will I doubt that God has led me by his own right hand. For my Bible is my chart; our disappointments are all marked in God's Word, by which we know we are in the right road to Canaan, and if we follow on a little way the chariots of fire will take us up to glory, as they did Elijah. That good old man was called to go to three different points, or places, and I doubt not but he expected to be translated at every place, and if so he was disappointed three times as well as we, and did he go back and confess he was in an error? He went forward; and a *little way* after passing Jordan he was taken up. I fully believe we are now where Elijah and Elisha were after passing the Jordan, and if we watch we shall soon see the King in his beauty with all his holy angels with him, then shall we say, Lo this is our God, we have waited for him, he has come to save us. {June 19, 1845 SSSe, JUBST 116.6}

At the passing of 1843 the cry was in the churches, 'come back and confess you were wrong.' But little did I think the time would come when '*Advent brethren*' would cry out 'come back and confess your errors.' But to such a period we have arrived since the seventh month. Many are falling through unbelief, and they think those that are holding on to God and his Word have run too fast, have got off his word, and of course will fall unless they come back and confess. I for one dare not draw back. 'Perdition lies temptingly there.' But if I injure any one I am willing to beg pardon and confess. As I go I am making my way from Sodom, and the command is, 'escape for thy life: tarry not in all the plain: look not behind you, REMEMBER LOT'S WIFE.' It is evident God's people are as separate from the world now as Lot was after leaving Sodom. Never was I stronger than now that Christ has asked for and received the kingdom,—that he is now King of kings and Lord of lords—that the time of trouble has commenced, and *this Jubilee year* every one will be delivered, whose names are written in the book of life. I stand as unmoved in this faith, as a rock in the midst of the ocean, though the winds blow and the waves run high, yet amidst all this truth will stand, and a voice says be still, and know that I am God. Our lamp gives such a glorious light here, I often think of what Bro. Miller expressed in one of his letters. Hear the veteran of the cross: 'We are right in time, and the events we have looked for will come on us in regular order suddenly. Next thing is the heavy judgments of God and the foolish virgins knocking, then Jesus in all his glory; I do now think I see our whereabouts. If we get through these breakers ahead, the port is in sight; God will now be our pilot,—be of good courage, faithful to obey, and we are soon in harbor and at home.' Amen, hallelujah! I believe it. {June 19, 1845 SSSe, JUBST 116.7}

Your sister, expecting the gates will soon be opened, and the righteous nation, which keepeth the law, will enter, both dead and living; glory, hallelujah to Jesus to Jesus our King!
Whitefield, N. H., June 2. ABIGAIL MUSSEY.[260]

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THE JUBILEE STANDARD.

'Lift up a Standard for the People.'

NEW YORK, THURSDAY, JUNE 19, 1845. {June 19, 1845 SSSe, JUBST 117.1}

THE LAODICEAN CHURCH.— *Concluded*.[261]

Thus by rejecting God's message of *time*, the nominal churches *completed their fall*. It was to them that Christ had said, (Rev. iii. 4,) 'Thou hast a few names even in Sardis which have not defiled their garments.' But it was now time to call them out from the corrupt mass of *confusion* and *hypocrisy* that composed the Sardis church. Therefore, in 1843, God sent forth the cry, 'Babylon is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. *Come out of her*, MY PEOPLE,' &c. {June 19, 1845 SSSe, JUBST 117.2}

The call was from God, and his people heard and obeyed it. The bearers of that message are represented, symbolically, by the angel of the church of Philadelphia. To that angel or messenger Christ said, (Rev. iii. 8,) 'Behold, I have set before thee an open door, and no man can shut it.' What is an open door? It is a free course for the truth to be preached, and believed by those to whom it is sent. Did any man try to shut that door? Yes, even 'Advent leaders' endeavored to shut it. They said, 'we have no sympathy with the view that the churches are Babylon.' They condemned the message of God as fanciful, foolish, and fraught with mischief. Then it was that the light which was in them began to give place to darkness: and since then *they have also fallen*. Thus it must and will be with all who reject and contend against God's truth. But *they could not shut that door*. The cry went through the land and brought the church of Philadelphia out of Sardis. {June 19, 1845 SSSe, JUBST 117.3}

Philadelphia signifies *brotherly love*, and that church consisted of all who left the churches, and went forth in 1843 to meet the Bridegroom. From that time down to the 10th day of the 7th month they moved together in brotherly love. But then the Philadelphia church was broken up and we passed into a time of trial, and of 'patient waiting for Christ.' At that time, according to Mal. iii. 1, the Angel of the covenant suddenly came 'TO HIS TEMPLE,' [kingdom,] at its metropolis, (New Jerusalem,) and since then has been sitting 'as a refiner and purifier of silver.' He is bringing his people 'through the fire,' and purging out 'the rebels' from among them; see Zech. xiii. 9; Ezek. xx. 38. But, blessed be his name, he says *to us*, 'Because thou hast kept the WORD of my patience, (the 7th month messenger *word*,) I also will keep thee from the hour of temptation, [*time of trial*,] that shall come upon all the world, to try them that dwell upon the earth.' The hour of trial or temptation is upon us—the trying of our faith. But let us not think it strange concerning the

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[260] By October 12, 1845, Abigail Mussey Tripp, née Messer, of Whitefield, NH, could write: "I want to say a few words to the brethren and sister who once comforted my heart by their writings through the 'Jubilee Standard,' the 'Hope of Israel,' the 'Hope Within the Veil,' and the 'Day Star.' Dear brethren and sisters, you and I have for some time thought the Bible supported us in believing we were in the guest chamber, waiting the return of our Lord from the wedding. This view of the subject I have found of late is incorrect. Now suffer a word of exhortation from your unworthy sister. You and I want to be just right when the Lord comes. We want right views of God's unerring word. You may think if you give up these views, you will lose your faith in the coming of the blessed Jesus. But this is not the case: Jesus is coming quickly, to call his people from labor to reward" (*The Advent Herald*, Nov. 5, 1845, p. 99).

[261] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 178–182.

fiery trial which is to try us, as though some strange thing happened unto us. God is faithful to his promise, and will not suffer us to be tempted or tried above that we are able, but will, with the temptation, also make a way to escape. {June 19, 1845 SSSe, JUBST 117.4}

When the brotherhood of the church of Philadelphia was broken, the church of Laodicea commenced, in its first or incipient state. The signification of the name Laodicea is, *judging of the people*. To see the force of the application of this name, let us consider what is meant by *judgment*, for God in his Word has compared his dealings with mankind in the closing scenes of the great drama of this world, to the administration of justice by earthly tribunals. In human courts of justice, when a case is brought forward for trial, the first part of the process is to call the witness or witnesses and hear the testimony. Then the testimony is summed up, the case argued, and the law applied, by the advocates or lawyers, and the case submitted to the judge, or the judge and jury, for their decision: The jury or judge give the decision and sentence, and the whole case goes into the hands of the executive officers, that the sentence may be carried into execution. So also with the mighty work of God in judging the world. It is not an *instantaneous* work, but a *process*.[262] And all that constitutes a part of that process, excepting the *full* execution of judgment by Christ and the glorified saints, must necessarily *precede* the first resurrection: for that itself is a part of the *execution* of judgment. No man could have a part in the first resurrection, until his character and destiny were decided by 'God the judge of all.' But every one that has eyes to see will at once perceive that the *testimony* must be *closed*, and the *time of decision* intervene *between* its close and the resurrection. In that time of decision God has been judging his people, dead and living, since the 1st day of the 7th month. And the messengers of the luke-warm 'Advent churches' are, by our Lord, addressed thus: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art luke-warm, and neither cold nor hot, *I will spue thee out of my mouth*.' This signifies *utter rejection*. Heb. vi. 8, 'That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.' But can we convince the 'Adventists' of their fallen condition? No. 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Do Advent rulers who are 'bound together,' in their 'confederacy,' believe they are in this fallen condition? O no: read the speeches made at their late conferences, and observe how much there is of boasting of their prosperity and strength. They 'have numbered the houses of Jerusalem.' They are counting on their *numbers* and their *union*, little realizing that 'though the number of Israel be as the sand of the sea, a REMNANT shall be saved;' and that those who are to be gathered at the coming of our King are the '*outcasts*,' and the '*dispersed*.' O that *some* among them may heed the counsel given, and buy of him, who now has his people in the crucible, gold tried in the fire that they may be rich, &c. 'As many as I love I rebuke and chasten.' Blessed be God, it is no proof because we are rebuked and chastened, that Jesus does not love us, but rather that he does. And *if* any, in Laodicea, will be 'ZEALOUS and REPENT,' they shall find favor still. {June 19, 1845 SSSe, JUBST 117.5}

One thing is worthy of special notice:—to this church he says, 'Behold, I stand at the door and knock,' &c. When does he stand at the door? James says, 'Behold, the Judge standeth before [or at] the door.' It is when he is Judge: consequently when he is *no longer an advocate*. See also Luke xii. 36. We are commanded to wait for our Lord's return '*from the wedding*,' and *while* we are thus waiting he cometh and *knocketh*. May the Lord help his little ones to hold fast, that they be not carried away with the error of the wicked in the *church of Laodicea*, and fall from their *own*

[262] This explanation seems to be a precursor to the concept of the investigative phase of judgment.

steadfastness. HOLD ON, beloved, *deliverance is now very near*. S.[263] {June 19, 1845 SSSe, JUBST 117.6}

PROPHETIC CHRONOLOGY.—CONTINUED.

It is clear that the important subject respecting which knowledge was to be increased at the time of the end is *time;* particularly the 1335 days. But those who have cast away their confidence in the ending of the other periods, are among those who shall not understand: consequently, in their eyes, all the light that is now beaming forth upon this point is as darkness. To them knowledge does not increase. But to those who are holding fast their confidence the following additional proofs of the termination of the 1290 days, in A. D. 1800, will be '*meat in due season*.' S.[264] {June 19, 1845 SSSe, JUBST 117.7}

Dear Bro. Snow:—Permit me to add a few lines to my communication in last week's *Standard*, on the fall of the Papal power, or the taking 'the times and laws' out of his power. {June 19, 1845 SSSe, JUBST 117.8}

It was several times the case, during the existence of the Papal government, under the Justinian code of times and laws, that different powers overran Italy, took possession of Rome,—and endeavored to establish and maintain a different government, but such efforts proved abortive until 1800. Now for the facts:—From 1789 to 1798 the French succeeded, step by step, in dimi-

nishing the power, authority, wealth, and territory of the Pope, until, in Feb. 1798, they actually succeeded so far as to possess themselves of a large portion of Italy, together with the city of Rome, and treated the Pope, and other officials, as prisoners. But, in November following, the French were obliged to evacuate Rome and retreat before the Catholic armies; yet the retreating French succeeded in conquering a portion of the kingdom of Naples; but the entire ascendancy over the Catholic armies was not gained until 1800, after Napoleon had returned from Egypt. {June 19, 1845 SSSe, JUBST 117.9}

In August, 1799, Napoleon, in Egypt, became anxious to receive intelligence from France and Italy. If the victories which he had gained in that country were lost, how could it be said that the Papal government was at an end? Suppose the British, in 1776, had succeeded, in various engagements, to bring the United States under their *military* subjection, yet, if they did not retain that ascendancy until the United States submitted and subscribed to the terms of the conquerors, as a national act, and the United States, in 1777, should gain the ascendancy and dictate terms to the British, the United States government could not have been said to have ended in 1776, when the British were in the ascendancy. So it was in Italy; the French were in the ascendancy in the first half of 1798, but the last half of 1798, and until Oct., 1799, Napoleon was absent in Egypt, &c., and in November, 1798, the French army was obliged to evacuate Rome, but entered it again in December. In short, from the summer of 1798, to June 1800, the Catholic armies and the French, were variously in the ascendant. The influence of the Pope was feared by France, and in March 27, 1799, he was seized by the French and imprisoned in France, where he died the 29th of the following August. {June 19, 1845 SSSe, JUBST 118.1}

Napoleon was apprehensive, and had strong presentiments, how affairs might turn in Italy during his absence; and, on returning from Syria to Egypt, his apprehensions became more strong, and he had received no intelligence of the state of affairs in Italy since he left. At this critical

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[263] S. S. Snow.
[264] S. S. Snow.

juncture, in August 1799, papers were placed in his hands, from which he learned all, when he exclaimed, 'Heavens, my presentiment is verified: the fools have lost Italy, All the fruits of our victories [in Italy] are gone! I must leave Egypt.' {June 19, 1845 SSSe, JUBST 118.2}

The reader will see that Napoleon acknowledged all that we claim,—that the victories in 1798 were fruitless, and Italy must be re-conquered before the Papal kingdom will fall. In Dec. 26, 1799, Napoleon became First Consul, or Chief Magistrate of France. All Italy is in possession of Catholic armies, that of Austria amounting to 130,000 men. In May, 1800, Napoleon marched with an army of 60,000 for Italy. 'It was important for him not to be long absent from Paris at the commencement of his power, *and especially not to leave the campaign undecided*. {June 19, 1845 SSSe, JUBST 118.3}

He descended upon Italy on the rear of the Austrian general June 2d; on the 9th of June he obtained a victory; but on the 14*th of June the fate of Italy was decided on the plains of Marengo*. Both armies were in high spirits, and determined to fight; *the immediate stake was the possession of Italy*. The victory of Marengo *led to the possession of all Italy*.' 'FROM THIS FIELD NAPOLEON DESPATCHED THE BISHOP OF VERCELLI, TO ENTER INTO NEGOTIATIONS WITH THE POPE, *for the re-establishment of Catholic religion*,' &c. On the 22d of July the Pope entered the Vatican at Rome, and performed worship under the re-establishment. On the 25th he was restored to his government, under the new code of 'times and laws' limited; and as the Pope accepted the new or re-establishment of 'times and laws,' the old code is mutually laid aside by both conqueror and conquered. Mr. Pitt, the great statesman of England, exclaimed on receiving the news of the victory of the Marengo, 'fold up the map, for at least 20 years;' intimating, by these words, that the fate of Italy was decided for at least 20 years; that there would not be power enough in favor of the Pope to restore his government in that time. Never before had the Pope acceded to the terms of a conqueror, but now he did—he accepted of a government and a church at the hand of Napoleon,—I mean at Rome, the seat of the beast—as it did from the hand of Justinian. It is useless to refer to the Concordat as has been by one of the editors of the *Advent Herald*, in the No. for the 18th inst., as that had for its object exclusively the re-establishment of the Catholic religion in *France*.' Another *support* was afforded to the rising power of Napoleon through the re-establishment of religion in France, by his treaty with the Pope, called the Concordat (of July 15th 1801, which passed into a law by the French government April 8th, 1802.) Two great steps had, previous to this concordat) been taken towards this important point, by the edict to open the churches, &c., and *by the restoration of the Pope to his temporal dominion*, [when? in July, 1800,] *after the battle of Marengo*.' It will be seen that the above history recognized the restoration of the Papal kingdom to have taken place after the battle of Marengo, but the Concordat had simply reference to France, an act to which the First Consul obtained the consent of the Pope, merely for application to France, without any reference to its effect on the previously restored or recognized Catholic Church and kingdom at Rome. These latter were settled by the edict of July, 1800, after the battle of Marengo; which re-organization and edict resulted not only from the conquerer, but from negotiation and the mutual agreement of both governments; and was followed by the conquered taking possession of the newly organized church and government. All after acts, between these two powers, were for other purposes, and cannot affect the past, any more than could the edict of Phocas, or that of Pepin, add to the power and authority of the papal government, founded upon the 'times and laws' of Justinian. I want especial attention to be directed to the act of July, 1800; for we want truth; it will prove like 'apples of gold in pictures of silver.' {June 19, 1845 SSSe, JUBST 118.4}

I have not 'cast away my confidence' in the time, that He will come and will not tarry,—at the time appointed. I believe God's Word, that 'the wise, or holy people, shall understand.' On this rock many are stumbling. The 24th chapter Matt. *directly teaches* that the wise, or *Noahites*, who

take heed, or watch, after getting ready, shall know the time, or day and hour; and the contrary interpretation, by the uplifted in soul, and worldly wise, is an absolute perversion and wresting of the harmony of God's Word, as well as of the direct critical reading of that single chapter. {June 19, 1845 SSSe, JUBST 118.5}

At this point the 1260 and the 1290 days, I believe, ended, and 'the time of the end' began; *and* 45 *years will therefore end in July this year*, when Daniel will stand in his lot. {June 19, 1845 SSSe, JUBST 118.6}

But, says the objector, 'watch, therefore: for ye KNOW NOT what hour your Lord doth come;' Mat. xxiv. 42. I ask, who are exhorted to watch, because they KNOW NOT the time? Read verse 39, and then decide who, in the days of Noah, KNEW NOT the time, although the *time* was preached, as well as the *event*, for 120 years, and the ark built in their presence: and also decide who did know or understand the Word of God, on the time and event, and, moved with fear, prepared an ark. He was ready, and consequently, or *therefore*, knew or understood the Word of God, and then he watched therefore, and prayed always, that he might be accounted worthy to escape what was coming on the earth. 'The natural man, cannot know, or understood the things of the Spirit of God, [Scriptures,] but the wise [or spiritual] shall understand.' {June 19, 1845 SSSe, JUBST 118.7}

Read Matt. xxiv. 36, and you may say that the day and hour shall not be known by men nor angels *until* Christ shall come; but, if you please, read the Savior's qualifying expression in next verse: 'but,' (or except); this verse is an exception made to the previous verse, and declares, when both the statement and exception are read together, that the day and hour, although not *now* known, shall at length be known in like manner as it was in the day of Noah,—in other words, 'sealed up and closed till the time of the end', and *then* knowledge would increase to all that get ready, and keep ready to the end. Verses 38 to 41 declare the reason, or give the character of those who *knew not*, or came not to an understanding of that momentous subject, and also that the same will be the case when the Son of Man shall come; and then, in verse 42, exhorts them to watch, or take heed; *because they know not;* and then, in verse 43, explains the pre-requisite, or that there is no watching until they know or get ready; for if a person would watch he must first know, or understand,—which

capacity is out of the question, so long as he is not ready, or born of the Spirit. '*If he had known he would have watched*,' and the Lord would not have come upon him as a thief. {June 19, 1845 SSSe, JUBST 118.8}

Do you not yet understand the import of that word 'know,' and to what class it is applied? Then read the next verse,—'Therefore,' [or in consequence of your not knowing, and hence not watching for the event,] 'be ye [wicked] also [*like* those who do understand, and watch, because they are ready,] ready, for in such an hour as ye [wicked] think not the Son of Man cometh.' {June 19, 1845 SSSe, JUBST 119.1}

The Lord willing, the remainder of Matt. xxiv. next week.

New York, June 17. H. H. GROSS.

For the Jubilee Standard. {June 19, 1845 SSSe, JUBST 119.2}

THE JUBILEE YEAR.

We were correct last year in, calculating upon the Caraite reckoning for the commencement of the Jewish sacred year, I refer to this because efforts have been lately made to show that we were in error on that; but if the 15th to 18th verses of Lev: xxiii. are read in explanation, or in connection

with 6-12 vs., the proof is *positive* that the 'sheaf' was waved on the day after the sabbath; and the Pentecost was fifty days after the sheaf was cut and waved; also read Deut. xvi. 9. Hence Oct. 22d last was the 10th day of the 7th month. {June 19, 1845 SSSe, JUBST 119.3}

I consider the antitype of the feast of unleavened bread to be explained in 1 Cor, v: 6-8. The unleavened bread typified 'sincerity and truth, 'and the 'leaven' malice and wickedness. No particular day can be fixed on for this antitype feast to end, but as it must end where the atonement and trumpet end, perhaps it furnishes an argument against the atonement and trumpet ending on a day agreeing with that type. The Pentecost in the antitype, is having the law written on our hearts by the Spirit of God. The change from the ceremonial to the spiritual observance was 50 days after Christ arose from the grave; Acts iii.; 2 Cor. iii. I can see no sufficient proof that the King will come at the Pentecost, rather than on any other day. If there is any antitype unfulfilled in connection with this type, I should look for a great outpouring of the Spirit upon the house of Israel at and after that date until the resurrection, which will be only a few days, and fulfil Zech. xii.; Amos viii. 11-14; Proverbs i. 24-33. {June 19, 1845 SSSe, JUBST 119.4}

The atonement in the type was on the 10th day of the 7th month; but in the antitype, Heb. ix. 4, Jesus Christ is the great High Priest over the house of God, while he is away in heaven itself making intercession for us until he shall arise and ask, and receive the kingdom, dominion, glory, q power, and book of life from the Father; Dan. vii. 13, 14; xii. 1, first clause; Ps. ii. 8, 9; Rev. v. 5-10. Hence the antitype atonement is the whole time that Jesus is intercessor for the ungodly, who return and seek unto, and employ, Jesus as their Advocate with the Father. {June 19, 1845 SSSe, JUBST 119.5}

The feast of tabernacles, therefore, is in the resurrection bodies, after the atonement is ended, and after the release, or after the release, through faith, by the Holy Ghost, which is the liberty wherewith Christ makes us free. Hence, Rev. vii. 9-17, is a description of the antitype, and Rev. xix. 7-9, and will be celebrated by all Israel around the throne in the air. {June 19, 1845 SSSe, JUBST 119.6}

The Jubilee year began in the autumn, on the 10th day of the 7th month; and we have been mistaken in publishing, during the last six months, that it began in the spring. In Lev. xxv. the 7 sabbaths of years of 49 years were to be counted *unto* the jubilee, and *then* the trumpet or proclamation of liberty and sounded *to all* the inhabitants of the land *by* the people of Israel, *in* the day of atonement, which was the 10th day of the 7th month. Hence the trumpet in the antitype covers the whole time that Jesus is away in heaven making intercession as High Priest, because the atonement covers that same space; and the trumpet ended with the atonement. The argument was over-whelming could not be disproved last year, that the trumpet or proclamation by the people, and the atonement by Jesus Christ for the people would end on the 10th day of the 7th month. I do not allude to whether the atonement for the people, and the proclamation by the people, ended last October. {June 19, 1845 SSSe, JUBST 119.7}

But the proof on the commencement of the Jubilee year and its close:—In Lev xxv., they were to keep the sabbath of years after they were come into the land, and as they came. Again, 'six years thou shalt sow the field, and six years thou shalt PRUNE thy vineyard, and [six years thou shalt] GATHER in the fruits' [of all you have sown and pruned.] And the land should rest during the 7th year,—neither sow nor prune nor gather in. Hence the six years began and ended at such a time as all was gathered in; which could not have been in the spring, Lev. xxii., for crops were in growth, but must have been in autumn, Lev. xxiii 39, &c. The feast of tabernacles was kept after all was gathered in. Also Ex. xxiii. 10, 11, 16; xxxiv. 22. The Jubilee year began on 10th day of 7th month under the law. And *in* the 50th year the Hebrews returned to their possession—*the land*. My object

is to direct attention to prominent truths. Well, God give us the spirit to lead us into all truth, and may the truth make us free.

New York, June 2. H. H. GROSS. {June 19, 1845 SSSe, JUBST 119.8}

LETTER FROM BRO. PICKANDS.

Dear Bro. Snow:—I have frequently thought I would write to you—your paper is received here and read with much pleasure and profit, and at length I am obliged to decide in what company I will be found. I did hope, when I visited the Eastern bands last winter that the differences, which I could not but see, would soon end, and peace be restored. I became convinced the time of consolidation had passed by, and the power of God's people was scattered. Still I hoped the brethren would continue to love each other, and stand firm in the truth. But a great change has come over our affairs. In spite of every effort to prevent it, a separation has occurred. The attempt made at Albany to heal the breach has but consummated the division. God's, Word cannot be broken: you know we have in the 2d and 3d chapters of Rev a series of letters addressed to the seven churches, showing seven successive eras or stages of the people of God. The last in order is the Laodicean state. It has generally been supposed by Adventists that the Philadelphia church came out of the Sardis church about 1840, and the mass that remained behind we called the Laodicean church. At the same time we called that same body 'Babylon.' I have no doubt we called the nominal church by her true name 'Babylon,' in accordance with Scripture. The evidences on that point are overwhelming. {June 19, 1845 SSSe, JUBST 119.9}

But what right had we to call the same body the Laodicean church? That church comes last in order, whereas we had placed the Philadelphia last, in the changes through which God's people were to pass. The true spiritual seed of Abraham, the Israel of God, came down through successive changes or stages into the Sardis state. Hence they passed on into the Philadelphia state: we can have no doubt about that fact. Now what might we expect would be the character, condition, and fate of the mass who, by not going on into the Philadelphia state, would prove themselves not the true people of God? Why, like the mass of the nominal church in Christ's time, who staid back when the disciples followed Jesus out into a new state, 'the kingdom of heaven,' so often likened in the parables to different persons and things,—and not only staid back, but turned bitter persecutors of God's seceding saints; so the nominal church of our own day did the same things. I cannot find that the Lord calls Babylon his church or people, or addresses any exhortation to her to repent, or offers her mercy, as he does to the Laodicean church, No, my brother, the Laodicean church is to follow after and come out of the Philadelphia church. Can this be possible? Why if it is so we can see clearly some things which before were more or less obscured. If the Laodicean state is the last before the actual coming of the son of Man, well may he ask, 'shall he find faith on the earth?' {June 19, 1845 SSSe, JUBST 119.10}

I have said the Laodicean church comes out of the Philadelphia state. Surely we cannot look for it to come out of Babylon, God's people, in obedience to the call, came out of Babylon. We have no evidence that a sufficient number of his people still exist in Babylon, or in the world, to form a Laodicean church. Indeed you and I do not believe that any of God's people are yet

remaining in Babylon, or the world. I know we are severely blamed for our incredulity on this subject. {June 19, 1845 SSSe, JUBST 119.11}

But in view of some of the conversions which took place about the close of '43, and especially the 10th day of the 7th month, evidently through fear, or the promptings of selfishness and

influence of human sympathy, we are suspicious of the conversions reported since. I do not have any confidence in the conversion of any man who will not come out fully and strongly on the whole truth. The brethren who have reported conversions since the 10th of the 7th month, are already deeply committed in opposition to the doctrine of the marriage, the door shut, the 7th trumpet, &c., and consequently have every inducement to believe or imagine continued success in the conversion of sinners. {June 19, 1845 SSSe, JUBST 120.1}

I know it sounds very uncharitable to speak so of those brethren; but we have our choice, either to admit their infallibility, or to suppose them liable to be deceived as well as ourselves. I certainly cannot admit their infallibility—they have made *some* mistakes before. We have a choice of two evils—to deny the reality of sound conversions, as reported by our brethren, or to deny the whole history of Adventism. With the increasing light of God's Word, our blessed experience, and all the clear, decided evidence of the immediate coming of our Lord, can we hesitate? I say then, it is in vain to look to the world or to Babylon to furnish the Laodicean church. Well, that church *must* exist, how shall it be brought into existence? Mind, it cannot be composed of those we have left behind of the Sardis church, for 'neither hot nor cold,' will not apply to them. They are hot enough in opposition, wrath, and spite, and cold as death as to vital piety and Christian love. We are to look for a people who will not be opposed to Christ's coming—not of Babylon, and yet not 'extravagant,' nor 'fanatical,' nor 'ultra,' a people who will be full of self-sufficiency, 'rich, and increased in goods, and having need of nothing,' yet ignorant of the fact that they are in reality wretched, miserable, poor, blind, and naked,—objects of compassion, and exciting pity in the minds of God, and of all who sympathize with Him. Where will you find that people? or have they not yet made their appearance? Say, my brother, where are they? There is to be a *church* of this description, not a few scattered back-sliders from the Philadelphia church, but a body,—shall I say an *organized* body? We know that organization is not essential to a church, for there was a church in the Apostles' days without organization, and we have called ourselves the Church of Philadelphia, while having no organization for many months. But there must be a body; and organization, though not necessary, will not hinder nor nullify their claim. Perhaps we should not expect that church to come out at once, and in a body; or at least not afford some note of preparation. The members of that church are in a back-slidden or lukewarm state. That state is not reached at one leap. A series of steps usually leads to such a condition; and in the meantime repeated indications will show to the careful observer something of the process going on. A variety of causes must be in operation to bring about such extensive results. *Perhaps* we may see the mystery of certain occurrences in the Advent ranks, explained by the results. How wonderful are God's ways,—how sure his Word—how glorious his truth! We will rejoice and be glad in the Lord always! {June 19, 1845 SSSe, JUBST 120.2}

It is astonishing to me that any Adventist can think of making terms with the world or the nominal church. We have long since passed that line, beyond which there is for us no hope of mercy from them, except upon the shameful, awful, fatal condition of apostacy! I fully agree with my dear Bro. Matthias, that we either have been led by the Spirit of God, and have had His divine approbation;—are right in our views and conduct, or we are the most wicked of all this ungodly generation! *Our* offences against the professed ministry and church of Christ are indeed of no common character. There is no middle ground,—*there never was any middle ground* between truth and falsehood, between God and the devil! {June 19, 1845 SSSe, JUBST 120.3}

I presume you are by this time well aware that all the power of the Laodicean church will go against you and your paper You need not be surprised to find yourself in a very 'lean minority,' nor to find your successful opponents rejoicing in their numbers and strength. I recommend for your consolation Jer. ix. 23, 24. {June 19, 1845 SSSe, JUBST 120.4}

We have great reason to bless the Lord for His kindness to us: our congregation is well sustained; our brethren generally are growing in grace and in the knowledge of our Lord and Savior Jesus Christ. Our dear Bro. Jacobs goes forward manfully, and I trust will keep his neck out of man's yoke. We neither desire, nor will admit of 'foreign dictation' here on our side of the mountains. There are many warm hearts on this western land that sympathize with your labors and trials: but our people are generally poor, and feel bound to sustain the Western papers. We do not rejoice in Bro. Marsh's paper as much as we once did. He is a trifle too prudent—nay he does not give the truth a fair chance, for fear of offending. I have now no heart to write for his paper. {June 19, 1845 SSSe, JUBST 120.5}

The Lord bless and prosper you in every good work.

Yours, in love, J. D. PICKANDS.[265]

Akron, Ohio, June 9. {June 19, 1845 SSSe, JUBST 120.6}

An article on the judgment, from Bro. Peavey, will be found on our first page. With the views therein given we agree in the general, but there are some points respecting which we differ. As to the time when the hour, or season, of the judgment commenced, our views will be seen by reading our remarks on the church of Laodicea. We think the messenger of Rev. xiv. 6, 7, did not begin his flight 'through the midst of heaven' till about the year 1840, when the *power of the Spirit* first began to attend the preaching of *time*. The time of *decision* commenced on the first day of the 7th month, and is *now* closed, and all are going to their *own place*. We have now entered the season of the *execution* of judgment, in which *all* the saints will participate in a few days, *at the coming* of our Lord and the *resurrection*. S. {June 19, 1845 SSSe, JUBST 120.7}

'MEN'S HEARTS FAILING THEM.'

The New York Sun of Monday last, says: Another prophet has appeared among us, in the person of a thick set sober looking Englishman. While crossing to Brooklyn yesterday morning, he walked to the front of the boat, took off his hat, and looking up to the sun, bawled out as loud as he could— {June 19, 1845 SSSe, JUBST 120.8}

'Woe! woe! to the city of New York and the inhabitants thereof; woe! woe! to Baptists, Episcopalians, Methodists, Presbyterians, Roman Catholics, Universalists, Jews, Infidels, and all other churches and sects that hold the truth in unrighteousness; woe! woe! to the President of the United States; woe! woe! to the government and people of the United States; woe! to Brooklyn.' {June 19, 1845 SSSe, JUBST 120.9}

After this speech he threw on his hat very quickly, and dodged into the cabin. He crossed in the boats several times during the day, repeating his proclamation on each boat, and appeared to be delighted with the excitement his strange conduct created among the passengers. {June 19, 1845 SSSe, JUBST 120.10}

"DON'T GIVE UP THE SHIP."

We are *straitened* for want of *funds*. If our brethren do not receive the paper next week, they will be kind enough to attribute it to our lack of means. We intend to publish the paper weekly if we receive the necessary support: but if not, we shall be obliged, though we should regret it much,

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[265] James Dinsmore Pickands, of Akron, OH.

to let the household go hungry, so far as the *Standard* is concerned. Will not our friends exert themselves anew? S.[266] {June 19, 1845 SSSe, JUBST 120.11}

RECEIPTS SINCE JUNE 12

Mrs. S. Chase, by J. Bates,[267] Fairhaven, $5,00, (inserted 1,00 by mistake in the receipts last week;) B. Camp, Newark, 60cts; A friend, N. Y., 1,00; postmaster, Topsham, 1,00; Wm. Eldred, Pittston, 1,00; A. Riker,[268] 2,00;. T. Hanford, 1,00; J. S. Bussell,[269] Haverhill, 5,00; J. Newman,[270] 50cts.; Wm. S. Taylor, Middletown, 1,00; brethren in Brooklyn, 2,00. {June 19, 1845 SSSe, JUBST 120.12}

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[266] S. S. Snow.
[267] Joseph Bates.
[268] Abraham Riker, of New York.
[269] John S. Bussell, of Haverhill, MA.
[270] James Newman.

- *The Jubilee Standard*, vol. 1, no. 16, June 26, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {June 26, 1845 SSSe, JUBST 121.1}

Vol. I.] NEW YORK CITY, THURSDAY, JUNE 26, 1845. [No. 16 {June 26, 1845 SSSe, JUBST 121.2}

THE JUBILEE STANDARD. {June 26, 1845 SSSe, JUBST 121.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {June 26, 1845 SSSe, JUBST 121.4}

AT 131 DIVISION STREET, N.Y. {June 26, 1845 SSSe, JUBST 121.5}

S. S. SNOW,—EDITOR. {JUNE 26, 1845 SSSE, JUBST 121.6}

TERMS:—Two dollars per hundred or three cents per copy. {June 26, 1845 SSSe, JUBST 121.7}

All letters and communications for publication, or on the business of the paper, should be addressed, *post paid*, to S. S. SNOW, as above; and all private letters to the Editor should be directed to No. 6 Sixth Avenue. Place of meeting is in the lower lecture room of the Medical College, Crosby street, just below spring.

For the Jubilee Standard. {June 26, 1845 SSSe, JUBST 121.8}

THE THREE MESSAGES.

Hark! methinks I hear the angel
Sounding through the vaulted sky,
From the courts of heaven descending
With a message from on high. {June 26, 1845 SSSe, JUBST 121.9}

Listen to his proclamation—
'Fear and glorify the Lord:
'Now has come the hour of judgment;—
'Saints prepare for your reward.' {June 26, 1845 SSSe, JUBST 121.10}

Hark! another mighty angel,
With a word of fearful sound—
'Babylon is fallen, fallen,
'Prostrate, broken to the ground. {June 26, 1845 SSSe, JUBST 121.11}

'With her all the guilty nations
'In unholy union join:
'Merchants, statesmen, captains, princes.—
All have drunken of her wine.' {June 26, 1845 SSSe, JUBST 121.12}

Hark! a voice like peals of thunder,
With the last and awful cry,
Rending, tearing all asunder,
Shaking earth, and seas, and sky— {June 26, 1845 SSSe, JUBST 121.13}

Saying, ‘If the beast you worship,
‘Or his image, and his seal
‘You receive, in fire eternal
‘You the wrath of God shall feel?’ H. F.
New York, June 20. {June 26, 1845 SSSe, JUBST 121.14}

LETTER TO BRO. JACOBS.

Dear Bro. Jacobs:—We thank you for your solicitude for us here in the East, and are glad to answer your inquiry as to our state. {June 26, 1845 SSSe, JUBST 121.15}

There is a distinctly defined division among Adventists in New York, Brooklyn, Newark, and also in Philadelphia, and we might add, Albany, Troy, and Boston and New Bedford, in Mass., and Portland, Me., and generally of every populous place in the East. And this division seems likely to be permanent and *final*. {June 26, 1845 SSSe, JUBST 121.16}

In the *first place* we all took our lamps and went forth to meet the Bridegroom. Then we were numerous and united—strong in faith, and formidable to the enemies of truth: and by the truth and spirit cut our way through the world, in country and city, and God wrought with us by signs and wonders. {June 26, 1845 SSSe, JUBST 121.17}

Our first position seemed to prove a failure, and with it we lost our tens of thousand, as in the case of Gideon, (Judges vii. 3.) They had provided oil enough to last to the end of ’43—that is, they rested the question of the advent upon that time, and would look no farther. Still a great many saw the Scriptures fulfilled in their faith and experience. Instance, ‘Though he tarry, wait for him;’ ‘While the Bridegroom tarried,’ &c. These texts, and more of the kind, came in and administered comfort to all that chose to *wait* for the Lord a little longer—and served to explain our mistake and encourage our hope. {June 26, 1845 SSSe, JUBST 121.18}

But it was a trying suspense—‘They all slumbered and slept,’ until another prophecy was fulfilled, *most literally*: ‘At midnight, [this time of doubt and suspense, slumbering and sleeping.] there was a cry made, Behold the Bridegroom cometh, then all those virgins arose,’ &c.: there was a waking up, an effort at preparation: there was a swelling of the rivers—they overflowed their banks, when all the dry sticks, barks, and old stoops and hulks—except some that were buried in the sand—were dislodged, and came floating down the stream of popular faith. What was the matter? Why a mighty angel, with a countenance like the sun, and a voice thunder, and feet like burning fire, with his hand raised to heaven, and his feet upon the land and sea, swearing by the living God, and all that he had made,—in heaven above, or the earth and sea beneath,—that time should be no longer. This message was so clear, so manifest, and so capable of demonstration, that it could be sworn too. Hence the solicitude and asking for oil—or the effort at preparation. Some were agitated between doubt and fear, making some sacrifices, not of all that they had. Others exercising faith and hope, laid all on the altar, risked every thing on the issue: exchanged every thing they had for oil, resolved on a last and final venture, and gave themselves no room for a change, and no provision for another enterprize. {June 26, 1845 SSSe, JUBST 121.19}

They came to the shores of Canaan, they disembarked, they burned their fleets, they destroyed the bridges, after they had past them—they made retreat impossible—they were resolved on having the kingdom. But here is the place where the type of Gideon leaves an impression; see Jer. vii. 47, The Lord said the people were yet too many—there were more than could be depended upon, a selection must be made: bring them down to the water and I will try them for thee there,

and it shall be that of whom I say unto thee, this shall go with thee, the same shall go with thee, and of whomsoever I say unto thee, this shall not go with thee, the same shall not go. So he brought down the people to the water; and the Lord said, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink, let them go their way. The result was, that the army, already reduced 22,000, is reduced to 300. This does not look like augmenting by conversions, or by new recruits. Here, without any room for doubt, this part of the type is fulfilled in our experience in this division. {June 26, 1845 SSSe, JUBST 121.20}

Is this really so? It certainly is. Here is the proof: 'Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a little while and the indignation shall cease, and mine anger, in their destruction.[271] And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock Oreb, and as his rod was upon the sea, so shall he lift it up after the manner of Egypt;' Isa. x. 24-26, compared with Judges vii. 19-22, 25. {June 26, 1845 SSSe, JUBST 121.21}

Our friends on the other side will, of course, disapprove of this application of these texts, while we must insist upon their applying. And there is only one way for them to escape its application, and that is, to show a better. Until then this must be enforced. But see how perfect the impressions. At this time God is going to end his indignation against his people, in recompensing their abuses upon the heads of their persecutors, 'He will raise up a scourge for him. And it is in a little while. A little while after what event or time? I should think, as in the type of Gideon's second division, or test, so in the antitype. The battle

was fought a little while after the company was selected; so the little while is an intervening space occurring between the 10th day of the 7th month and the taking of the kingdom. In the type the destruction was complete. In Gideon's case the kings were captured and slain. In the case of the Egyptians the king and his hosts were totally overthrown and drowned in the sea. {June 26, 1845 SSSe, JUBST 121.22}

St. Paul says, in his Epistle to the Hebrews, in the 11th and 12th chapters, that the Lord will come a little while after some event, that he must have supposed some persons at the time would understand what, else what sense would there be in saying, 'For yet a little while, and he that shall come will come and will not tarry.'[272] {June 26, 1845 SSSe, JUBST 122.1}

Again, 'Whose voice then shook the earth, but now he hath promised, saying, Yet once more [to add the words of Haggai, whom the Apostle evidently quotes,] it is a little while, I shake not the earth only but also heaven;' Heb. xii. 26. 'And the sea, and the dry land: I will shake all nations, and the Desire of all nations shall come;' Hag. ii. 6, 7. 'And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen,' verse 22. This is to be done a little while after some marked period—that the wise virgins, with their lamps well lighted, were to understand: while others, with expiring lamps, could not. {June 26, 1845 SSSe, JUBST 122.2}

This marked period must be the time when Christ's enemies become his footstool, after which there is no mediator but for God's children; Jesus is then the mediator of the new covenant. Now where remission of these is there is no more offering for sin, and no more sacrifice for sin. And the Apostle, in the 12th chapter and 22-24th verses, brings us up to the very position that Gideon

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[271] Original has "mine ange."

[272] The original is missing the final single quotation mark.

and his 300 followers occupied; see the 28th verse, 'Wherefore we receiving a kingdom which cannot be moved,' &c. {June 26, 1845 SSSe, JUBST 122.3}

They were about to deliver themselves from a degrading bondage. We are called to the same work, and have before us the prize of a kingdom. We too have a hidden light, or at least as far as concerns the Lord's enemies, they imagine we are perfectly benighted like themselves. They say they know nothing, and suppose that every body else is as unfortunate and wicked as they are; not being aware that we feel the interdict now in force,—'Give not that which is holy unto dogs, neither cast ye your pearls before swine;' and 'bind up the testimony among my disciples.' {June 26, 1845 SSSe, JUBST 122.4}

And all do not know that some of their comrades have been dreaming about a *barley cake* that rolled against a tent and demolished it, and that that dream is being rightly interpreted by some of Gideon's enemies, and an advanced guard has overheard the interpretation, and it has become the watchword of the little army. This cake is already baked and well done—*baked on both sides*,—not like Ephraim, 'a cake not turned,' Hos. vii. 8: believed only half way to the kingdom,—believed up to the waiting time, and then take away their cake *half baked*, which if put in motion would break in pieces: not like Gideon's barley cake, roll with firmness, strength, steadiness, and a force that would dash to the earth anything that should presume to obstruct its movement. {June 26, 1845 SSSe, JUBST 122.5}

Again, look at the conduct of Gideon's whole force. Many went away the first opportunity,—others, (and all but a very few,) the next opportunity. Did I say went away? Not so. They were sent home. The 22,000 went home with some credit, but these are sent home disgraced. How is that? God reviewed them and found them there from various motives—some for spoil, some from pride, love of glory, and military fame; some were ambitious, &c. But the Lord meant to apply a single test, but they did not know how God was about to prove the total unfitness of the greatest number of them for the expedition and honor. He meant to have men who were really in haste for the conflict: men that would not take time to drink; but, like a dog on a journey, who will run into the brook on his way, and take a lap or two, and is off in full chase after his master. The 300 picked men could drink while the others were getting ready for it. They came up to the water, stooped, dipped in their hands, and drank as they marched for the field. The others would first have to find a nice place to kneel on—then nice places for their hands. Before they could get ready one of the others could be forming in the line of march; and then, when once fitted for drinking they are inclined to indulge themselves too freely, and two evils grow out of it; one is, that they have taken too much time, the other is, they have committed a sort of surfeit; and are not fit for running or fighting immediately. The dog on the chase is aware of this, and will not burden himself with water. {June 26, 1845 SSSe, JUBST 122.6}

Now, dear brother, you see how we are here: we have a portion of Gideon's army in all these parts. They are in real haste for the kingdom: they believe in the past as from God,—they are persuaded that God has led them out here, and is explaining their difficulties. They believe in going forward and not in *looking* back: and that the Lord has called them from the field, and for a little while has bid them work in the garden: 'Comfort one another,' feed the household,' &c. See also Cant. vi. 11, 12. {June 26, 1845 SSSe, JUBST 122.7}

We are praying for the resurrection of the saints, and soon expect to be heard, and God is pouring out the latter rain upon us. Our friends on the other side say officially that there was not one word of truth in the past preaching, except the naked idea of the Lord's coming at *some* time; and find leisure here in the 'day of the Lord,' for conferences, organization, and appointing pastors,—and are 'wearying themselves to find the door.' {June 26, 1845 SSSe, JUBST 122.8}

There is another point in which the Adventists in this division are dissimilar one from the other. One party are for reforming or converting the Midianites; and the other are for their extermination. {June 26, 1845 SSSe, JUBST 122.9}

This is a fair statement, that I doubt not our friends on the other side will freely endorse, and call it 'worse than infidelity,' too: so the devil would say, and drunkards, liars, whoremongers, and idolaters, and all the abominable, and any who wish to prop up or support the throne of the devil and dragon. While all in heaven are in raptures, and sweep their harps with unwonted melody—the four and twenty elders fall down at the feet of the King and worship him, and give thanks to him because he has taken to him his great power and reigned; Rev. xi. And God satisfied his disappointed son, after he had been to this earth to take the possession of his kingdom and was rejected,—'He came to his own and his own received him not,' with saying, 'sit though at my right hand until I make thy enemies thy footstool;' 110th Psalm. 'And henceforth expecting till his enemies become his footstool.' {June 26, 1845 SSSe, JUBST 122.10}

Whatever else there is connected with these Scriptures, this idea is prominent, and stands out as a motive to reconcile Jesus to wait till the time should come for him to bruise the serpent. He is the friend of Jesus, who, apprehending the mind of the Spirit, will fall in with it. {June 26, 1845 SSSe, JUBST 122.11}

And that spirit is willing the Lord should stay away for the sake of the impenitent world, that is determined not to be reformed, would be willing to have the Lord stay away forever! {June 26, 1845 SSSe, JUBST 122.12}

How it will go with them in all respects, we cannot say. In the type others of Israel beside the 300, fell in with Gideon after the enemy were routed. {June 26, 1845 SSSe, JUBST 122.13}

Brother, we expect the coming of the Lord and the resurrection, immediately; and may we soon see and share in the glorious manifestations of the sons of God.

New York, June 18. B. MATTHIAS. {June 26, 1845 SSSe, JUBST 122.14}

THE WISE SHALL UNDERSTAND.

How precious the promise—how ample the assurances given us in the Word of God, that he will supply all we need of wisdom and knowledge; but, to avail ourselves of the benefit of them, we must comply with the terms or prerequisites to the attainment of this invaluable blessing. {June 26, 1845 SSSe, JUBST 122.15}

Our blessed Lord, in Matt. xxiv. 15, gives one of these indispensable steps to an understanding of the truth at the time of the end, 'Whoso readeth let him understand,' hence we cannot, only by hearing the proclamation of the Word, or attending upon the other means instituted to aid us in an understanding of the truth, exclusive of this essential direction, attain to that complete knowledge so necessary to enable us to perceive and attain the truth to the extent of the promise: The wise *shall understand*. Read the Word then, brethren, with as close attention as you would a title to a vast estate, of which you were

an heir. This testament is two-fold, embodying 'exceeding great and precious promises,' intended to give us a full equipment to 'fight the fight of faith.' 'Wherefore, take unto you the whole armor of God, that you may be able to withstand in the [this] evil day, and having done all, [margin, having overcome all,] to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel [or glad tidings] of peace; above all, taking the shield of faith, wherewith ye may be able to quench all the

fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints;' Eph. vi. 13-18. {June 26, 1845 SSSe, JUBST 122.16}

The first article of this armor, the whole of which will render you invincible, is the girdle of truth. A girdle is used to brace up the body, the advantage of this is appreciated by those who run a race—to which the Christian course is compared; 1 Cor. ix. 24; Rom. xii. 1; also, those who are in military life, their garment are made to supply the ancient girdle, by firmly bracing the waist, giving an erect posture to the body, which enables them to endure more labor with less fatigue than they would be able in loose garments. Hence our Saviour's directions, 'Having your loins girded about;' Luke xii. 35; and Peter's exhortation, 'wherefore, gird up the loins of your mind;' Pet. i. 13; the truth that Peter would have us make our girdle of, is the promise of an inheritance to be revealed in the last time, or year: to which we were begotten to a lively hope by the resurrection of Jesus Christ from the dead, he further alluded to the manner of the revelation of this prophecy, concerning which the prophets were informed they were ministering to us, the material to constitute this firm girdle, to brace us up, that we may run this race with patience and perseverance. {June 26, 1845 SSSe, JUBST 123.1}

The equipments for the feet here recommended by the apostle, are essential to guard against dashing against stones and other sharp missiles laid in the way by our enemies, one who 'forgets he was once purged from his old sins,' becomes blind, and makes poor progress in this race for glory; he forgets or looses the shoes given him in the gospel of salvation by the blood of Christ. This thorny maze cannot be traversed without shoes, 'which wax not old,' prepared from the fundamental principles of the gospel, and given to every one who starts in this race. 'Above all,' says Paul, 'taking the shield of faith:' this shield is a whole defence when kept perfect. We should be careful lest by any mishap our shield be broken or unsound. One way the enemy often puts to the worse careless soldiers is, by digging a hole in this shield to admit his fiery darts, and thus disable his opponent; this we are assured cannot be done if we look well to the material of which it is made. A thorough acquaintance with the Word and testimony is requisite, or the crafty foe will, by misquoting or misapplying Scripture, render our shield useless, and thus get the better of us. {June 26, 1845 SSSe, JUBST 123.2}

The helmet of salvation, or, 'for a helmet the hope of salvation,' 1 Thes. v. 8. 'Through patience and comfort of the Scriptures we might hope;' from this text it is seen the helmet is also derived from the Word of God: 'And the sword of the Spirit, which is the Word of God.'[273] {June 26, 1845 SSSe, JUBST 123.3}

Thus brethren we see all our armor, offensive and defensive, is contained in God's armory, with which each recruit is furnished, from which to draw an armor to render him invulnerable while he has the whole on, supplied by the Captain of our salvation. But, alas! how few are fully equipped—how few appreciate its worth; and many stand back in amazement, when we assert that not only the army, but every one of our Lord's soldiers are absolutely unconquerable, as though Christians must, as a matter of course, meet with defeats through this warfare. {June 26, 1845 SSSe, JUBST 123.4}

Thus the arch-enemy has infused through the ranks of those who should be valiant soldiers under our King, a strange delusion—a wonderful stratagem. He is about ending his destructive career as he begun it, i.e. by flatly giving the lie to the Word of Jehovah. 'Ye shall not surely die,' was his debut: 'The wise shall not understand,' is his last effort, and if he is permitted to turn the edge of the sword at this rate, we will find ourselves as poorly off—nay, in a worse situation than

[273] The final period and single quotation mark are missing in the original.

our first parent, who parleyed with the deceiver, and fell from his high estate. {June 26, 1845 SSSe, JUBST 123.5}

Take care of your armor, brethren! or the enemy will cheat you out of your sword, or at least render it useless. We hear on all sides of us about disputed points, and the enemy is endeavoring to induce us to believe we can do without these *points* of the truth; but you may rely on it we cannot be completely equipped without all. And what think you, will the devil take the trouble to dispute, or cause to be disputed, any part of the Word, but for the purpose of rendering inefficient your armor? O, let not any deceive you. {June 26, 1845 SSSe, JUBST 123.6}

We cannot indulge even the suspicion that any word the blessed Lord has given us is useless or can be dispensed with by us in these last trying moments; we believe 'every word of God is pure,' and that all Scripture is profitable—that the man of God may be perfect, thoroughly furnished. Here no exception can be made—all, *all* is included: prophecy in all its branches—time, historical events, promises, examples, types, emblems, instructions, doctrine, &c. {June 26, 1845 SSSe, JUBST 123.7}

But the promise, 'The wise shall understand,' is now thrown out, by many among the rubbish, as refuse. This feat has been accomplished to deceive the unwary, but it is enough for us to take God at his word—to believe it because he has said it—as we do all the precious words of promise, we can truly say also of them as David said of a sword in olden time, 'there is none like it.' {June 26, 1845 SSSe, JUBST 123.8}

But it may be asked, How are we to discern the truth, or arrive at the meaning of the Scriptures, among so many conflicting views held by those whom we believe to be honest expounders of the Word? The Scripture contains, in this case, ample directions, 'My son, if thou wilt receive my words and hide my commandments with thee—if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding;' Prov. ii. 1-6. There is enough in this single passage, to unravel the whole mystery, and any Christian should be ashamed to betray himself by a question like the above: why, it is a virtual admission that his faith rests on the opinion of men, and there being so many he does not know which to choose; but the Lord's assurance is, 'if thou wilt receive my words,' listen to them, 'apply thy heart,' 'cry after knowledge,' seek, search—then thou (not another for you) *shall understand* 'the word of the Lord [not the opinions of man] maketh wise the simple.' We could multiply texts on this subject, but these must suffice. {June 26, 1845 SSSe, JUBST 123.9}

We remark, the Christian cannot be a sluggard: 'the slothful soul shall suffer hunger.' It is no wonder that many honest persons are ignorant of the truth as revealed in the Word of God—no marvel that idle souls suffer lack, living in constant disobedience of all those commands which tax every energy of mind to attain understanding. They wish to avoid obedience and obtain it by proxy. But, brethren, 'they are all plain to him that understandeth, and right to them that find knowledge;' let us hold fast that whereunto we have attained: we have been taught in the way of wisdom, and led in right paths, and as we go out steps shall not be straitened, we shall not stumble; Prov. iv. 11, 12.[274] Let us take fast hold of instruction, let her not go: keep her for she is our life. 'My words they are spirit and life.' {June 26, 1845 SSSe, JUBST 123.10}

We did not intend to prove that the wise should understand: it needed no proof—the infallible Word declares it, and we believe it; but from what has been drawn from concurrent Scripture, we

[274] There is an extraneous single quotation mark after "we have attained:' " in the original.

can know, if we claim the promise and receive the testimony of Jesus.' W. G. {June 26, 1845 SSSe, JUBST 123.11}

The following extract is from a letter of Bro J. B. Cook[275] to the *Day Star*, dated Lower Sandusky, June 5:—'The drought, interspersed with several severe frosts, has to many, almost destroyed the prospect of harvest this year. {June 26, 1845 SSSe, JUBST 123.12}

The first frost, some weeks since, killed the wheat extensively

either in the head or stalk, but the successive frosts have nipped all the tender vegetables. In one place, I was told that nothing was growing for man or beast. {June 26, 1845 SSSe, JUBST 123.13}

Not a few feel that facts, now occurring, urge upon them the opening of the great and dreadful day of the Lord.' {June 26, 1845 SSSe, JUBST 124.1}

LETTER FROM BRO. RUSHER.

Dear Bro. Snow:—These are truly perilous times: for there have false teachers arisen among us, who are privily bringing in damnable heresies, even denying the Lord that bought them. And whilst many are following their pernicious ways; and others, by reason of them, are speaking evil of the way of truth,—how blessed it is that we have still a sure word of prophecy, whereunto we can take heed, as unto a light that shineth in a dark place, for the prophecy came not of old (margin, at any) time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. We are to be sanctified through the truth, and the Word of God is truth; John xvii. 17; therefore we must believe the truth, 2 Thess. ii. 13. 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whenever by word or our epistle,' 15th verse,—and refer to Eph. vi. 10-18. {June 26, 1845 SSSe, JUBST 124.2}

May we ever take the sword of the Spirit, which is the Word of God, when any of these wicked spirits tell us that there is to be no personal coming of Christ; and bring to our minds the following passages: first prove that he had a body of flesh and bones after he arose from the dead: Luke xxiv. 37-43; 1 Cor. xv. 16, 17. And was taken up into heaven bodily: Luke xxiv. 50, 51; Acts i. 9, 10, iii. 20, 21. How is he to return after he has prepared a place for us? John xiv. 1-3. In the same manner he went away personally, bodily: Acts i. 11; also 1 Thess. iv. 15, 16: 'Then we which are alive and remain [or stand fast] shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord,' verse 17. What a comfort this should be to us that when he shall appear we shall be like him, for we shall see him as he is, 1 John iii. 2. Yes, bless the Lord, if our conversation, or citizenship, is in heaven, from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto, not our own, but his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil, iii. 20, 21; then we shall bear the image of the heavenly, 1 Cor. xv. 49; the Lord from heaven, verse 47. At his coming the dead in Christ are to be raised incorruptible, and we shall be changed, 1 Cor. xv. 23, 52, and that I believe will be very soon. 'Blessed is he that waiteth [holds fast] and cometh to the thousand three hundred and five and thirty days.' {June 26, 1845 SSSe, JUBST 124.3}

Yours, looking for the blessed hope,
New York, June 22, J. H. RUSHER.[276]

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[275] John Ball Cook.
[276] For J. H. Rusher (??), of New York, see https://www.familysearch.org/ark:/61903/1:1:XHTN-GXR.

THE JUBILEE STANDARD.
‘Lift up a Standard for the People.’
NEW YORK, THURSDAY, JUNE 26, 1845. {June 26, 1845 SSSe, JUBST 124.4}

“BEWARE OF FALSE PROPHETS.”[277]

This is a perilous hour. The old arch-enemy of God and his people is bringing into the field all the knowledge which he has acquired by the experience of a war of 6000 years.[278] He has become familiar with all the points of successful attack upon Zion’s children, and, because he knows that his time is *very short*, he is determined to make the best possible use of the remaining moments. He knows well that the world is his and lieth in wickedness, doomed, to a speedy and terrible destruction. The churches also, who have rejected the gospel of the kingdom, have become his allies, and with rail-road speed are going to perdition. And a *new sect* has been added to the family of mystic Babylon, and is following in her train. {June 26, 1845 SSSe, JUBST 124.5}

But although the ‘prince of this world’ has secured these victims as his sure prey, so that he has no anxiety at all concerning them, and no effort is necessary on his part to keep them in his power, he is by no means idle. There is a *remnant* still that have not bowed the knee to the image of Baal, who are the objects of his peculiar ire and malice. Rev. xii. 17, ‘And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ It will be seen that this remnant has the *testimony of Jesus*, which is the spirit of prophecy, (Rev. xix. 10,) and also keep the commandments of God, i.e. they honor the LAW OF LEVI.[279] They are those who are determined to *hold fast* that which they have received, from the law and the prophets, respecting the coming of the blessed Saviour, as to both *time* and *manner*. Against this ‘*little flock*’ of waiting children of the kingdom satan’s last and mightiest efforts are directed. {June 26, 1845 SSSe, JUBST 124.6}

The Apostle Paul forewarns us of these devices of the adversary in all his epistles; but particularly in his second letter to Timothy, iii. 6, 7, he says, ‘For of this sort are they which *creep into houses*, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of truth.’ Jude also speaks of the same characters, ‘For there are certain men *crept in unawares*, who were before old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, [licentiousness,]and denying the only Lord God, and our Lord Jesus Christ.’ In 2 Peter ii. 1, 2, we also read, ‘But there were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.’ These passages teach us clearly that in the very last portion of time the people of God would be in danger from false teachers, who should, in a sly and deceptive manner, creep in among them, and as Paul says ‘by *good words* and *fair speeches*’ deceive the hearts of the simple.’ Our Lord also has given us a warning in reference to these ‘false prophets’ or teachers, telling us that *many* of them would arise, and that such would be their artfulness and power of dissimulation that ‘*if it were possible* they would deceive the very elect.’ We bless the Lord for that ‘*if*.’ It shows conclusively to us that the very elect,’ or chosen, can not

[277] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 212–215. It is labeled as being written by S. S. Snow.
[278] The original has “God and hi people.”
[279] Until the phrase, “they honor the LAW OF LEVI,” this sounds like it could have been written by a Seventh-day Adventist.

be effectually deceived by their machinations and false teachings. The true children of the kingdom are chosen to salvation through sanctification of the Spirit and belief of THE TRUTH. They are *kept* by the *power of God, through faith*, unto salvation. {June 26, 1845 SSSe, JUBST 124.7}

Peter says those false teachers deny the Lord that bought them. And who is he that bought them? He is the *Son of God* and the *Son of man*, the 'mediator *between* God and men, the MAN Christ Jesus.' 'The first *man* [Adam] was of the earth, earthy—the second MAN is the Lord from heaven.' This glorious truth of the *humanity* of our King the mystics deny. He who does so, denies the Lord that bought him, and is bringing upon himself swift destruction. Such teachers are now abroad, *creeping into houses* by deception. Beware of them. Among the number is M. Williamson, who has been among us, and, by misrepresenting his *real* sentiments, gained access to us, till by 'good words and fair speeches' he had gained the hearts of the simple, when he began to put forth by degrees the poisonous and damnable doctrine inculcated in the '*Voice of the Shepherd*,' i.

e. that all the Christ that will ever be seen, will be seen in the persons of his people; that he has already come and taken his abode in the holy of holies, which is in the bodies of the saints![280] In other words, 'He is in the *secret chambers*:' and a 'literal body of Christ does not exist in the universe of God!' {June 26, 1845 SSSe, JUBST 124.8}

Such is the poison which is nicely sugared over with much precious truth and administered by these men—the subtle agents of him who 'is transformed into an *angel of light*.' O let no man be deceived by the seeming love and the 'good words' of these deceivers. Let the *single eye* of faith, illumined by God's blessed Word, penetrate the drapery of light that is thrown around the agent of the Prince of Darkness; and let no one, for a moment, lower the standard of God's *truth*, for the sake of embracing in the arms of Christian love and fellowship those who have cast away their confidence in either the *time* or the *manner* of our blessed Lord's appearing. '*Hold fast* THAT THOU HAST *that no man take thy crown*.' Again we lift up the warning voice, and in the words of Jesus cry, 'Beware of false prophets [or teachers,] which come to you in SHEEP'S CLOTHING, but *inwardly* they are RAVENING WOLVES.' {June 26, 1845 SSSe, JUBST 125.1}

In the 7th verse of John's second epistle he speaks of these deceivers 'who confess not that Jesus Christ is come in the flesh.' This passage is used by them as one of their proof texts. But little do they realize that it is point blank against them. John says they 'confess not *Jesoun Christon erchomenon* in the flesh;' *literally*, 'confess not *Jesus Christ coming* in the flesh.' It refers to his coming *in his own flesh or body*, which these mystical deceivers do not confess or acknowledge. In what we have said on this subject we *know* whereof we affirm; and as it respects Williamson we have *proof* at hand which will fully convict him of denying the humanity of our Lord and King, which, if necessary, shall be forthcoming. {June 26, 1845 SSSe, JUBST 125.2}

"AS THE LIGHTNING."[281]

In those passages where our Lord's coming is said to be 'as the lightning,' the expression is understood by many to refer to the *suddenness* of his manifestation. This is a mistake. It has reference entirely to its *visibility*. Every eye is to *see* him. The Greek word *astrapee*, used by our Saviour in these passages, signifies *light, brightness, lustre*, i.e. the sending forth of light, let it proceed from whatever

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[280] M. Williamson (??), of Troy, NY (1845) / White Hall, NY (1846), who preached in Benson, VT (1844), has not yet been identified.

[281] This article was reprinted in *The Day-Star*, July 15, 1845, p. 38, https://documents.adventistarchives.org/AdvRelated/WMC/WMC18450715-V06-10.pdf), and in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 215, 216.

source it may, whether from the sun, moon, stars, electricity, or a lamp or candle. {June 26, 1845 SSSe, JUBST 125.3}

The same word occurs in Luke xi. 36, last clause, which, in our translation, reads, 'as when the *bright shining* of a candle doth give thee light.' The Greek of this clause is this—'*hoos hotan ho lychnos tee* ASTRAPEE *photizee se*,'—*literally*, as when the lamp (or candle,) by its *bright shining*, (or emission of light) illuminateth thee.' {June 26, 1845 SSSe, JUBST 125.4}

Hence we may see that our Lord has a strict reference to the visibility of his glorious appearing to all the inhabitants of the earth. 'As the BRIGHT SHINING [i.e. *of the sun*,] cometh out of the east, and shineth even unto the west, SO shall the coming of the Son of Man be.' 'Behold, he cometh with clouds, and *every eye shall see him*.' Praise the Lord, no one will then want mystical spiritualizers, to tell them that *that same Jesus has* come again. The New Jerusalem, in which he is now King, will come enveloped in the Shekinah, or visible manifestation of the glory of God. This is the cloud of brightness, or 'bright cloud,' with which Jesus and the disciples were overshadowed in the mount of transfiguration. It is the cloud that received our Lord when he ascended from Mount Olivet. It is the 'white cloud' of Rev. xiv. 14, where one like the son of man is disclosed to view, with a crown upon his head, proving him to be *king*. As the city with her glorious husband and his attending retinue of saints and angels, amid that refulgent blaze of surrounding glory, comes sweeping down from the distant heavens toward the earth, it will at first appear as a *new star* in the sky. But as it swiftly approaches, it will grow brighter and larger, till its light will transcend the sun's glory, and all eyes are gazing at the 'sign of the Son of Man.' {June 26, 1845 SSSe, JUBST 125.5}

"SIGN OF THE SON OF MAN."

An article has been furnished us by Bro. Peavey, which was written for the purpose of proving that all the signs given us by our Lord, in Matt. xxiv., and in Rev. vi.. are *symbolical*, and that the last sign i.e. *the* Sign of the Son of man, which was to appear in heaven, did appear in the symbolical or '*moral* heaven,' in the seventh month movement last summer and autumn.[282] We have carefully and prayerfully examined the subject of the article, and must, in the fear of God, and in the love of his truth, and in the faithful discharge of duty say, that we are more firmly than ever established in our former faith, that *all* those signs are *literal*. {June 26, 1845 SSSe, JUBST 125.6}

It is by no means pleasant to be compelled to differ from those brethren whom we love and respect. Especially is it trying for a minister of Christ to be under the necessity of opposing the views of a brother in the ministry. But those who give meat to the household in this last, critical time, must be both *wise* and *faithful*. They must take heed unto themselves and unto *the doctrine*, and on no account must they teach error to the little flock, or by any neglect of duty suffer it to be taught. We are to be sanctified and fitted for the kingdom through THE TRUTH, and *that only*. More on the subject and next week, if the Lord will. {June 26, 1845 SSSe, JUBST 125.7}

☞ The *Standard* has been regularly mailed from the office to Bro. Millius, of Balston Spa, N. Y., as ordered and paid for.[283]

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[282] "Bro. Peavy" is George Peavy.
[283] Bro. Millius (??), of Balston Spa, NY, could be John Millious (c. 1796–1874), of Clifton Park, Saratoga County, NY.

For the Jubilee Standard. {June 26, 1845 SSSe, JUBST 125.8}

PRESENT TRUTH.

It is always distressing,—it is a severe trial of patience, to give the portion of food in due season,—to be established in, and speak the present truth. But will we keep the word of his patience or not? The case of Abraham in persevering to obey God, although that word required him to offer up his son, was a test, and it effectually proved Abraham in the patience of God's word. Many run well while all is comforting, but when trials come in consequence of 'the word of his patience,' they fall away—cast away their confidence, or faith—reject present truth because it tries their faith, and in the end, unless they have been zealous and repented, their faith will not 'be found unto praise and honor and glory at the appearing of Jesus Christ.' Yet when we find the word of the Lord, we must not look at consequences, but must eat the word and then 'go speak unto the house of Israel;' and thou shalt speak my words unto them, whether they will hear or whether they will forbear.[284] We must not, like Jonah, run away to Tarshish in order to avoid delivering the word of the Lord to Nineveh. {June 26, 1845 SSSe, JUBST 125.9}

I now give a brief exposition of Matt. xxiv. 45-51, as I spoke it at Rochester last Spring, and was afterwards kindly reproved by a distinguished brother; but of late I am obliged to proclaim the same language; and I solicit all to read carefully and prayerfully the exposition, before they judge.[285] Truth must be spoken, and if we are unfaithful God will give our crown to others. Truth, if believed and obeyed, through the Spirit of God, will prove 'like apples of Gold in pictures of silver.'[286] If we reprove a lukewarm, transgressing portion of Israel or the church, we are sure to be accused of being uncharitable; but if we feel as did Micah, iii. 8, we shall speak without regard to consequences: 'But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin.' {June 26, 1845 SSSe, JUBST 125.10}

We will proceed to Matt. xxiv. 45-51, 'Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give food in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing: verily I say unto you, that he shall make him ruler over all his goods.' At the time that the wicked are doing more wickedly, and know or understood not the time when the Son of man cometh, and the faithful and wise, or those who are watching, as well as ready, are coming to an understanding of the time, there will be great danger that the rulers over the households will cease to be faithful, or discontinue to give food in DUE season. The food in DUE season is 'time,' as is proved by the opposition of the evil servants. A powerful effort is now being made by Adventists who have cast away their confidence, to bring about the same kind of preaching that is sermonized from sabbath to sabbath in the Sardis church; which church has continually opposed us on the principle of definite time; and if we give up this distinctive feature of our faith, the difficulties are removed which separated us from them, and we in fact go over to the enemy or the 'synagogue of Satan.' Said a distinguished Advent brother, in a discourse in New York city, some time last winter, 'we have more influence now than we ever had before; we can command the respect and attention of the churches, and be heard by them; because we 'know not when the time is,' and are on the same platform, as are they in that respect—that is, in respect to *definite* time.' These were his words in substance. Now I have no sympathy with such views. It is casting away our confidence in God's Word, that 'the wise shall understand,' and then going over

[284] The original is missing the closing single quotation mark for Ezek. 3:1 and is completely lacking the single quotation marks for Ezek. 2:7.
[285] The original is missing the endash in 45-51.
[286] The original is missing the opening single quotation mark for the phrase from Prov. 25:11.

to the enemy, that is, to the congregation of satan or the enemy. But a few Philadelphians continue in the midst of fiery trials, living by faith the 'wise shall understand' that 'it shall be as it was in the days of Noah,' and when they are sufficiently 'purified, made white, and tried,' when they have kept 'the word of his patience,' as well as 'the word of his comfort,' they shall understand, and then receive the blessing and reward. {June 26, 1845 SSSe, JUBST 126.1}

The Lord placed servants over his household for the express purpose 'to give meat in due season,' and those that do not continue, persevere, be patient or faithful in that work, until the Lord comes, will then be cut off, and have their portion with the hypocrites and unbelievers. We came up to 1843, that is, to the tarrying time, and afterwards to the midnight cry and 10th day of the 7th month, alive in the faith that the wise would understand the time—*definite time*,—our works and our preaching arrested attention in consequence of the time, and in the time was the cross, the time brought the tribulation and persecution, and it was the time that brought many to a decision, and to get ready *now*. At this point the Lord speaks, 'hold that fast which thou hast, that no man take thy crown: behold I come quickly.' 'Cast not away your confidence which hath great recompense of reward: for yet a little while, and he that is coming will come and will not tarry.' If we cast away the confidence which we once had, we shall lose our crown unless we are zealous and repent before the Lord comes; we shall become lukewarm in love to the coming of Christ, and towards each other; we shall become unwilling that the households, to whom we formerly gave meat in due season, shall have it now, and consequently fall to opposing those who continue faithful in feeding the flocks, and finally become smiters of those very fellow-servants or fellow-rulers over the households, with whom we were once yoked or fellowed together in that great work; and thus demonstrated that we have evil hearts. And the whole controversy brought to view in this prophecy is founded in the subject of the *delay* or *tarry* of the Lord in his coming. That is, the argument will be like this:—our set times have all failed—we have placed too much confidence in human chronology—it is proved by the tarrying or passing by of all the dates, that no man can know the day and the hour,—therefore we must watch, because we know not when the time is. And because some of the servants live by faith in God's Word that the wise shall understand, and consequently continue to comfort and edify the households according to their faith, they are opposed on the principle of the time having failed, and smitten in order to make them cease to give that kind of food. {June 26, 1845 SSSe, JUBST 126.2}

Yes, the food must be given in DUE SEASON: for if the breakfast time is past, the food next forthcoming must be suitable for midday or dinner time, and afterwards for supper time: for if the food which was intended and alone suitable for dinner time should be given at supper time, a kind of stupor, slumbering and sleeping, would come upon the household. Read Heb. v. 12-14, and vi. 1-3, and reflect how common it is at the present time for Advent preachers and Advent committees to claim it as our duty to go back to the gospel (as they call it,) and preach without the time, and certain other present truths, that is, go back to the first principles of the oracles of God or doctrines of Christ, and stay there; but what says Paul? He tells us that we understand them, and that therefore we ought to leave the milk and go on to eat meat, or 'leaving the first principles of the doctrine of Christ, let us go on to perfection.' {June 26, 1845 SSSe, JUBST 126.3}

What are the first principles? 'laying the foundation of repentance from dead works, and of faith towards God, and of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment.' Having laid these once and understood them, we are to proceed and become perfect in all the Scriptures, that is 'go on to perfection.' To continue our faith, and confess the same at the present time, and certain other present truths or portions of meat in due season, is more than can be expected of any who have pride or an uplifted soul, hence

the exhortation in reference to the trying situation of the believers in the appointed time made plain upon tables, when it should pass and the Lord tarry, 'if he tarry wait for him; now his soul that is lifted up is not upright in him (will this class live by faith? will they hold fast that confidence which they had up to the tarrying time?) but the just shall life by his faith.' Notice the proud, who castaway the confidence they once had, and in consequence become evil smiters of their fellow servants. {June 26, 1845 SSSe, JUBST 126.4}

Matt. xxiv. 48-51, 'But and if that evil servant shall say in his heart [not speak these words with the mouth,] my Lord delayeth [or tarries in] his coming, [every vision or set time faileth, and hence you cannot know anything about when the time is;] and shall begin to smite his fellow servants, [with impudent unkind words, because they won't let time alone in their preaching to the household,] and to eat and drink with the drunken,' (or Luke xii. 45, to eat and drink and to be drunken:') read Luke xxi. 34-36. In consequence of casting away their confidence, and becoming smiters, they backslide into a lukewarm and blind state, their affections become overcharged with the cares and good things of the world, they fall into a drunken or deep sleep state, (Isa. xxix. Rev. iii. 17, 18,) and say they are rich and increased in goods, and in need of nothing, and know not that they are miserable and blind and naked; and finally they take no heed to the definite time, their attention being directed to opposing the faithful ones, and {June 26, 1845 SSSe, JUBST 126.5}

'The Lord of that [evil] servant shall come in a DAY when he looketh not for *him*, and in an HOUR that he is not aware of;' (he was smiting his fellow servants over the Lord's household, on the evil argument, 'of that day and hour knoweth no man,' but the Lord vindicated the faithful, and blinded and then destroyed the unfaithful,) 'and shall cut him off [blot his name out of the book of life,] and appoint *him* his portion with the hypocrites; there shall be weeping and gnashing of teeth.' {June 26, 1845 SSSe, JUBST 126.6}

Indeed it is a trying time; did our enemies oppose us, and impudently mock, scoff, and scorn us, we could bear it,—but our own familiar friends, with whom we fellowed together, have lifted up the heel against us. 'Blessed is he that waiteth [continueth in the way of God's judgments, living by faith as heretofore keeping the word of his patience, because we had need of patience.] and cometh [or patiently endures] to the 1335 days;' 'for thou shalt stand in thy lot at the end of the [1335] days.' {June 26, 1845 SSSe, JUBST 126.7}

Let every one who reads this, inquire 'what is truth.' Let us all avoid becoming Laodiceans and smiters. Let us 'sanctify the Lord God in our hearts, and be ready always to GIVE AN ANSWER to every one that asketh a reason of the hope that is in you, WITH MEEKNESS AND FEAR.'

New York, June 23. H. H. GROSS.

[P. S. Bro. Marsh, please copy in *Voice of Truth*.] {June 26, 1845 SSSe, JUBST 126.8}

LETTER FROM BRO. CURTIS.

Dear Bro. Snow:—I think the Apostle Peter must have seen this time, when he wrote his second Epistle, as, in the 2d chapter he says: 'But there were false prophets also among the people, even as there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.' {June 26, 1845 SSSe, JUBST 127.1}

Is it not true that these spiritualizers among us deny the Lord that bought them? Do they not teach that there is no Jesus, possessing a material body; and that the only appearing of Jesus will be God manifested in the flesh, i.e., in the bodies of his saints—and that these saints will be

endowed with power to raise the dead and to destroy the wicked, &c.? This is, I think, what they teach. But Peter says they shall *privily* bring in damnable heresies:—well, it seems even so, for I heard three discourses from one of these teachers, before he showed his colors. Their mode of proceeding seems to be, to charm the audience with many precious truths before administering the poison, and at the same time assuming to be wholly led by, and filled full, even to overflowing, of the Holy Spirit. {June 26, 1845 SSSe, JUBST 127.2}

But, as I have determined to believe the Bible in preference to any man's views to the contrary, I adhere to the teachings of Jesus. So, when they say he is in the secret chambers, I believe it not. Oh, let us beware of these damnable heresies, lest we share with these false teachers the penalty attached to their works. {June 26, 1845 SSSe, JUBST 127.3}

But I have a consolation—Jesus gives us to understand that they cannot deceive the elect—for which assurance I feel to praise the name of the Lord. ELI CURTIS.[287]

Brooklyn, June 16. {June 26, 1845 SSSe, JUBST 127.4}

LETTER FROM BRO. SHAW.

Dear Bro. Snow:—I would like to say to the brethren, be encouraged, we have not believed in vain; all things work together for our good. I now remember our feelings the first time I ever saw you: it was at the East Kingston camp-meeting; glory to God! although strangers at that time I found, before the meeting closed, we were one, and why? because we had been baptized by one spirit into one body, and our hearts were one, in obedience to the command of our master, and this spirit of union is better than life, and stronger than death. I love the article in No. 11: 'The door is shut, and we know it;' it looks to me like meat in due season: it requires almost the strength of an angel now to 'hold fast till I come.' Well, by Christ strengthening us we can do it: 'Are not the angels ministering spirits sent forth to minister for them who shall be heirs of salvation', on the condition that we resist the devil, steadfast in the faith. I find it on this wise, sometimes even as Jesus did in the wilderness, when he told the devil: 'It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve;' then the devil left him, and angels came and ministered unto him. {June 26, 1845 SSSe, JUBST 127.5}

Now in this trying time the devil, in various ways, says we cannot go any further in this way to mount Zion; for, as our exposition of the Scriptures has failed us, we ought to give it up and go no further in the 'delusion:' but 'it is written, 'The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger;' praise the Lord. O, my dear brother, remember the man of God that came out of Judah, by the word of the Lord, unto Bethel. We know he was a man of God by this, when the king put forth his hand, saying, lay hold on him, and his hand was dried up, and the king requested him to entreat the face of the Lord his God for him, he did it, and in faith too, and the king's hand was restored him again, and became as it was before. Now comes the temptation to go in with the king and receive of his reward: but the man of God resisted 'steadfast in the faith,' saying he was charged by the word of the Lord, saying, 'Eat no bread, nor drink water in this place.' Now remember it is written for our admonition that after thus doing his duty faithfully thus far he sat down under an oak; now if we take heed to our way and run with patience the race that is set before us, the old lying prophet will not overtake us—for while our enemy the devil walketh, and we run, we shall win the prize. {June 26, 1845 SSSe, JUBST 127.6}

While we think of the awful end of the man of God, who gave heed to the lying prophet, let us remember it is written that in the last days some shall depart from the faith. Oh my God, I cannot

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[287] Eli Curtis, of Brooklyn.

bear the thought, but it is so written. I pray God may keep us in this hour of trial,—a few more surges, and I hope we shall see our Nobleman returning in triumph to reign,—fearfulness hath already surprised the hypocrites; their hiding places have already been discovered,—lies have been their refuge: but the God of Jacob is our portion forever. Jesus and the resurrection our only hope day by day. I mean, by the grace of God, to keep searching 'what, and what manner of time, till the master appears, and earnestly seek and entreat our God, day and night, to avenge us, and give us the kingdom; and our Lord has told us he will do it speedily. Even so, come Lord in thy glory.

Yours in hope, J. L. SHAW.[288]

Exeter, June 17. {June 26, 1845 SSSe, JUBST 127.7}

Dear Bro. Matthias:—There are a few in Baltimore who are looking for and loving the appearing of our Lord Jesus Christ, holding on to the truths of God's blessed Word, and have not denied the faith once delivered to the saints. These have a hope of a soon glorious resurrection and immortal life, with a rest of one thousand years, and a lot in the kingdom. This hope is a well-grounded hope, having God's Word for its basis, and not the traditions of men nor the doctrines of devils—but the more sure word of prophecy, which is more durable than heaven or earth, for these may pass away, but the Word must stand until every jot and tittle is fulfilled. {June 26, 1845 SSSe, JUBST 127.8}

But it may be asked how do you know that you have a correct understanding of that Word, and that your position is right? We are ready to give an answer for the hope that is within us, for we have not sought to look into the secret things of God, but into that which is revealed, and belongs to us and our children, and we have had the Spirit which has been with us, and has led us, and is still leading us; and if we continue to follow it, it will lead us into all truth, and thy Word, O God, is truth, and will make us wise unto salvation. {June 26, 1845 SSSe, JUBST 127.9}

We have been led to write the vision—we did write it and made it plain upon tables. The vision did tarry, or seemed to tarry, for it ran past '43, and we got into the tarrying time, and began to slumber and sleep, but there was a cry made at midnight, which roused us from our slumber, and awoke us from our sleep, and we began to trim our lamps, as we know it was the Word of the Lord, and some of us had oil in our vessels, and our lamps began to burn and give us light, and that light is growing brighter and brighter, and will, if we keep our lamps well trimmed until the Sun of Righteousness shall arise with healing in his wings, then the law will be perfectly written upon our hearts; and this we believe is now being done, and will be perfected, when corruption puts on incorruption. L. P. G[289]

Baltimore, June 19th. {June 26, 1845 SSSe, JUBST 127.10}

PILATE AND HEROD MADE FRIENDS.

Eating and drinking with the drunken. {June 26, 1845 SSSe, JUBST 127.11}

We have regarded Millerism as virtually dead for some time past, yet a show of life has been exhibited by the protracted existence of some of the publications which sprung into being during its prevalence. Among these was the 'Midnight Cry,' which subsequently assumed the name of the 'Morning Watch.' That our readers may understand how completely the assumption that human calculations could precisely determine the day of the world's destruction, has been

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[288] Joseph L. Shaw, of Exeter, NH.

[289] Could be Levi P. Griffith (c. 1809–1866), of Baltimore, MD; see https://www.familysearch.org/ark:/61903/3:1:33SQ-GYYV-36GZ, who married Mary Ann D. Caldwell in 1831; see https://archive.org/details/firstmethodistep01balt/page/238.

exploded, we copy an extract from a late editorial of that paper:—*Baptist Advocate*. {June 26, 1845 SSSe, JUBST 127.12}

"ANOTHER WARNING—The truth of our Saviour's words, in reference to the fact, that we should not be able to 'know the day or hour' of his Advent, becomes more apparent with every attempt, which is made to ascertain or fix it, while his caution on the subject is disregarded. The point assumed as the day of the Passover, according to the supposed Caraite reckoning of

Jewish time, has passed by, and the Redeemer has not been revealed in the clouds. He has not gathered his elect from the four winds—the dead in Christ have not risen, and the strong confidence with which some fixed on this time has not been justified by the event. We have been told, that the Jubilee trump was blown in the forty-ninth year, and that it had its *antitype* in what is termed the tenth day movement, of Oct. 22, and that, consequently, six months from that date, that is to say, on the first day of the first month, the antitypical Jubilee would take place—the people of God would be delivered from their captivity. Well, the first day of the first month (as those who took this position were pleased to reckon it) has passed by, and the saints are still strangers and sojourners here. Ought facts to teach men nothing? Should they not at least doubt whether they are quite *infallible* in their interpretation of Scripture? After repeated proofs on this subject, we should hope they would be somewhat modest in reference to their ability to understand *all things* which are written. If, however, they will persist in substituting confident assertions for substantial evidence, and rash hypothesis for the unerring Word of God, they must learn, that the confidence which they wish others to repose in their teachings, has its limits." {June 26, 1845 SSSe, JUBST 128.1}

THE SPIRITUAL DEARTH.

Isaiah xvi. 12, 'And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.' {June 26, 1845 SSSe, JUBST 128.2}

We publish the following from the 'Sun,' and the Baptist Advocate, as indisputable proof that God has rejected and forsaken the churches. They acknowledge all that we claim. {June 26, 1845 SSSe, JUBST 128.3}

FASTING AND PRAYER.—The Presbyterian General Assembly has recommended the observance of the Thursday before the fourth Sabbath of June, as a day of fasting and prayer, in view of the present suspension of divine influences among the churches.—*Sun*. {June 26, 1845 SSSe, JUBST 128.4}

Hudson River Association. {June 26, 1845 SSSe, JUBST 128.5}

This large and prosperous body commenced its session at the Pierrepont street Church, Brooklyn, on the morning of Tuesday of the present week. It is not practicable to publish an official notice of proceedings in this number of the paper, and we therefore content ourselves with a few observations which we were enabled to make as one of the delegates. {June 26, 1845 SSSe, JUBST 128.6}

The weather was uncommonly fine, and the gathering of the delegates and friends very large. An unusual degree of friendliness and sociability appeared to pervade the whole body. {June 26, 1845 SSSe, JUBST 128.7}

The letters from the churches indicated a dearth of the Spirit's influences, compared with the history of some preceding years, yet not so great a dearth as is felt in other parts of the Lord's

vineyard. In most of the churches there has been a gradual increase in numbers, and in almost all there exists great union and wholesome discipline. {June 26, 1845 SSSe, JUBST 128.8}

Resolution passed at the Hudson River Association, now in session at Brooklyn. {June 26, 1845 SSSe, JUBST 128.9}

Whereas, the letters sent up to this Association from the several churches, contain, with very few exceptions, painful indications, that the presence and power of the Spirit has not accompanied the preaching of the gospel within our bounds, the past, as in former years; and whereas, it is the arrangement of God, that the influences of His Spirit shall be bestowed upon his people in answer to their prayers. Therefore, {June 26, 1845 SSSe, JUBST 128.10}

Resolved, That this Association recommend to the churches composing it, the observance of the last Friday of this month as a day of humiliation, fasting and prayer, that the current associational year may witness the outpouring of the Spirit, reviving our churches, and making the preaching of the gospel the power of God unto the salvation of sinners—*Baptist Advocate*. {June 26, 1845 SSSe, JUBST 128.11}

Joel i. 5, 'Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.' {June 26, 1845 SSSe, JUBST 128.12}

GRAPES.—The 'Reading Pa. Journal' says:—'In the immediate vicinity of this borough there are at least thirty acres of vineyards. The grape cultivated is principally the Isabella, from which a cheap acid wine is manufactured, in high repute among some of our *bon vivants*. The late frost has, in some cases, destroyed the entire crop, leaving nothing but blackened stalks.' {June 26, 1845 SSSe, JUBST 128.13}

SO SHALL IT BE IN THE LAST DAYS.

The present state of piety, in many of our churches, is lamentable. Pure and undefiled religion in the sight of God, seems to have given way to a spirit of worldliness and self-importance. The precepts of Christ seem to have been superceded by the opinions and whims of men. The word of Truth seems to have lost its power. Have the ministers of Jesus contributed to bring about the existing indifference to religion, which characterizes the large mass of church members? Many of them, we fear, *have*. Some *unwillingly*; others *negatively*, by failing to set a proper example to their flocks, and by not declaring the "whole counsel of God." {June 26, 1845 SSSe, JUBST 128.14}

'But church members are not doing their duty. Why so few at her solemn feasts of prayer? Why are the gates of Zion desolate? Why so few sinners repenting of sin and obeying the gospel?—Alas! brethren, the love of many has waxed cold; the cheering prospects ahead to the faithful have become dim in your sight.'—*Religious Herald*. {June 26, 1845 SSSe, JUBST 128.15}

Thus saith the Lord, 'Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at nought my counsel and would none of my reproof; I will also laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices;' Prov. i. 24-31.—*Advent Herald*. {June 26, 1845 SSSe, JUBST 128.16}

It is computed that there has been consumed by fire in the United States during the last two months, property to the amount of $12,000,000! {June 26, 1845 SSSe, JUBST 128.17}

More Fires in the Woods—The fires have been dreadful on the Dead river. Some eighteen buildings were laid in ruins, a large number of camps with the supplies of lumbermen, were destroyed, completely burning over the Copeland Township, (so called,) the Moxy Township, and about ten thousand acres on the Cold Stream. In Vermont a fire has been raging for a week in the Green Mountains, and on the eastern edge of Bennington whole forests have been destroyed, and a great amount of wood, bark and fence, have been consumed. The large bridge over the Deerfield river, belonging to the Searsburg Turnpike Company, caught fire, but was saved. The great Tannery at Searsburg was with difficulty saved. For days the atmosphere was filled with smoke and burning cinders, and for a while the travel on the turnpike was interrupted.—*N. Y. Sun*. {June 26, 1845 SSSe, JUBST 128.18}

A letter from Athens, Ga., under date of the 10th inst., says 'Our town and country have been very much afflicted this season. Besides a number of grown people, many children have died in Athens this season, and many more are sick. Our country is almost burnt up. We have had no rain to wet the earth thoroughly since March. Our prospect for a crop is almost blasted.' {June 26, 1845 SSSe, JUBST 128.19}

RECEIPTS SINCE JUNE 17

W. Gordon, 3,00; B. Camp, Newark, 1,20; friend 1,00; H. James, 2,00; Crosby st. brethren, 4,00; M. Mortimer, Brooklyn, 1,00; H. Wilber, R. D. Potter, West Troy, each 1,00; Miss C. A. Green, Saratoga, 50cts; R. L. Atchinson, Mogadore, 1,00; F. Purdy, Middlebury, O, 50cts; A. Powers, Akron, 50cts; L. P. Griffiths, Baltimore, 1,00; J. Dawson, 1,00; J. Newman,[290] 25cts; Mrs. Coffin, 1,00; Newark brethren, by H. H. G., 1,37; S. G. Strong, Marysville, O., 50cts; S. Thorn, Balston, 50cts.; G. W. Peavey, Troy, 50cts.; J. Douglas, Belleville, 1,00; R. Walker, [291] Portsmouth, 3,00; Miss M. M. Perkins,[292] Bridgeport, 1,00; S. Gregory, Peekskill, 1,00; J. French,[293] Melvin Village, 1,00. {June 26, 1845 SSSe, JUBST 128.20}

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[290] James Newman.

[291] Richard J. Walker (c. 1797–1887), a carpenter of Portsmouth, NH, wrote letters or was mentioned in the *Signs of the Times and Expositor of Prophecy* numerous times from 1841 to 1844. He also wrote to *The Day-Star*, 15 Nov 1845, p. 21. He later moved back to Boston where he had lived previously.

[292] Mahetable (Mahitabel, Mehetable, or Mehitable) M. Perkins.

[293] Could be James French (1811–1886), of Tuftonboro, Carroll, NH; see https://www.findagrave.com/memorial/22418383/james-french.

- *The Jubilee Standard*, vol. 1, no. 17, July 3, 1845

THE JUBILEE STANDARD.

"When the enemy shall in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall some to Zion, and to them that turn from transgression in Jacob." {July 3, 1845 SSSe, JUBST 129.1}

Vol. I.] NEW YORK CITY, THURSDAY, JULY 3, 1845. [No. 17 {July 3, 1845 SSSe, JUBST 129.2}

THE JUBILEE STANDARD. {July 3, 1845 SSSe, JUBST 129.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {July 3, 1845 SSSe, JUBST 129.4}

at 131 DIVISION STREET, N.Y. {July 3, 1845 SSSe, JUBST 129.5}

S. S. SNOW,—EDITOR. {July 3, 1845 SSSe, JUBST 129.6}

TERMS:—Two dollars per hundred or three cents per copy. {July 3, 1845 SSSe, JUBST 129.7}

All letters and communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW, as above; and all private letters to the Editor should be directed to No. 6, Sixth Avenue. Place of meeting is in the lower lecture room of the Medical College, Crosby street, just below Spring. {July 3, 1845 SSSe, JUBST 129.8}

THE COMPASS.

The storm was loud—before the blast
Our gallant bark was driven;
Their foaming crests the billows reared,
And not one friendly star appeared,
Through all the vault of heaven. {July 3, 1845 SSSe, JUBST 129.9}

Yet let him ne'er to sorrow yield,
For in the *Sacred Page*
A compass shines divinely true,
And self-illumined, greets his view
Amid the tempest's rage. {July 3, 1845 SSSe, JUBST 129.10}

Then firmly let him grasp the helm,
Though loud the billows roar,
And soon, his toils and troubles past,
His anchor he shall safely cast,
On Canaan's happy shore. {July 3, 1845 SSSe, JUBST 129.11}

LETTER FROM BRO. WALKER.

Dear Bro. Snow:—Duty and interest compel me to write to you to let you know how we get along here, and how we appreciate the *Jubilee Standard*. We have hitherto received but three numbers in this place, and truly they have been to the brethren here as good food to the hungry—meat in due season, and we want more of them. Your paper is headed with the *right motto*, and your work corresponds; and may God enable you to persevere till the last part of it is fulfilled, which we believe will be very soon. {July 3, 1845 SSSe, JUBST 129.12}

As the brethren here have never taken pains since the noted 10th day of the 7th month, to report themselves, and as there have been many false flying reports of us from others, I thought it would do you good to know how we stand, and, what has been our course. {July 3, 1845 SSSe, JUBST 129.13}

You know we have a large and convenient Tabernacle to worship in; and our band has been famed for being firm and united, and free from fanaticism, and we think it is so now, as a majority; our confidence was never stronger that we have been led right at every step, and are now right. Although we are not for building up any human organization, nor expect to see the world converted, nor that even one of the wicked will understand,—our experience is, that God has been with us, is now with us, and will be with us to end. Although we own a Tabernacle, or at least three-fourths of it, we have not met in it, for worship, several months past, and never expect to again. The reasons are as follows:—when the 10th day of the 7th month passed we were standing right if ever we were, and, although disappointed in our expectations, (having expected *more* than the Scriptures authorized, the date of time being right,) yet there was a sweet and powerful inward testimony that our work with the world was done, (we were to rest from our labors; see Rev. xiv. 13,) and that there was a line drawn—the sealing time done—and that God would yet justify the preaching of that time as well as the work, and we felt it our only duty to comfort one another with such words. God soon let us have light to confirm us, and gave us our latitude and longitude from Scripture: the same light that has been flowing through your paper, for which we bless God, and it is growing brighter and brighter. Oh, what a flood of light in the harmonious representations, in God's Words, of the end of the age, and their fulfillment, as we have interpreted it. {July 3, 1845 SSSe, JUBST 129.14}

We know that the Jewish age, or dispensation ended when Christ was first here; but yet the Jews as a people did not know it. We think we know that the Gospel age or dispensation is ended, and yet the world, and mass of professing Christians do not know it. The beginning of the great day of the Lord has come to all those who do not love him, as a snare. {July 3, 1845 SSSe, JUBST 129.15}

But some will ask, what proof is there of this? Do we not hear the gospel trump yet sounding, and hear of churches organizing, and of revivals, at a distance? Ah, yes, we hear a *sounding*, but it is a powerless, hollow sound, as though it was a *knocking outside*; it has not yet smitten the door down, nor proven it open. We hear and see much of *organizations*, but they appear not to be of the fifth kingdom. We are witnessing a *great revival* of Odd Fellowism, and Rechabiteism in this place; but there is no separating from the world, in spirit or maxims, of its votaries, and yet they exhibit as much zeal and animation as is exhibited in the sects where the reported revivals are, and we will say more love and union, and we believe if there has been any work like true conversion to God, since the last 7th month, the seed was sown and the seal set, before or at that time. {July 3, 1845 SSSe, JUBST 129.16}

We now ask any lover of the immediate appearing of the Son of man in his kingdom, do we not know that the second Woe is past, and the third Woe commenced, which is contained in the sounding of the seventh angel? Witness the commencement of the work of the four angels, (messengers, or natural agents, that God has always employed in every judgment,) to whom it was given to hurt the earth; which proves the sealing time is past. And is not this the same as the declaration in Rev. x. 7, that when he shall begin to sound the mystery of God should be finished? Witness the complaints of the professedly religious presses, and your own experience; (the assertions of some individuals to the contrary notwithstanding.) also the repeated fruitless attempts to produce reformations, and say, have they not turned out just as Bro. Miller stated they would, in his letter a few months since: that is, prove a failure? Again: did we not have it proved to us last

fall, that whenever Christ, fulfilling the law, became the antitype of the High Priest's putting off the robe of daily ministration, for offering the offering of the people, and put on the royal robe, and made the atonement, it must be on the tenth of the seventh month? And did we not with the same preaching, have it proved beyond dispute, from the best chronology, that the 2300 days ended in that month, which was the fullness of the times of the Gentiles? and was not this preaching attended by the power of God? And was not there a great voice coming out of the throne, as the time passed, sounding to the inmost soul of every true Advent believer, 'IT IS DONE?' 'Yea, saith the Spirit that they may rest from their labors,'—or your labors with the world are done. We fully believe that all these questions must be answered in the affirmative. That Michael now stands up, and the time of trouble, in which every one that is written in the book will be delivered is begun, that the seventh angel is now sounding, and the third woe commenced, that the time we have had given us was from God's authority, and sanctioned by the Holy Ghost, and has proved correct, and that all is fulfilled that the Scripture authorized at that period. The supposition that the day and hour of the *appearing* of the Son of man in his glory and kingdom, was given in that period, was our mistake; we

cannot find that it is anywhere given in the Bible, see Matt. xxiv. 44; but yet we are told how to know it is nigh even at the doors, and we have seen the signs; yea not only the budding of, the fig tree, but in these things named, the actual blossoming, and know that our redemption is nigh. Do you ask how nigh? We point you to a representation of a series of angels or messages that were to go forth, before, and at the harvest of the earth, beginning with Rev. xiv. 6th and 7th verses. This we all acknowledge has been fulfilled in the preaching of '43: (witness Advent papers and lectures;) see verse 8, 'And there followed another angel, saying, Babylon is fallen,' &c.; we have certainly had that in its place, and applied to, the churches; what follows? A third angel, see 9th, 10th, and 11th verses, the same, as Rev. xviii 4, 5, 6, 'Come out of her my people; 'this also has followed in order, and was so literally fulfilled, that if any Adventist had no disposition to come out, they were thrust out by the sects themselves. The, 12th and 14th verses bring us to a time of patience, and a dying in the Lord, with its attendant blessing witnessed by the Spirit, which we have felt: a rest from our labor with the world. The 14th verse brings to view the reason, and shows that Michael has stood up, and is almost a literal translation of Dan. vii. 13-14, and a fulfillment of Psalm ii. 8. The 15th verse is another representation of a cry that came out from the most devoted part of the Advent ranks, about the 10th day of the 7th month, for Christ to gather his people, fully believing that the time had come; the 16th verse explains the going in, and shutting the door; the 17th verse brings to view the arrangement that God has made for his people to take a part with him that sits on the white cloud in the destruction of the wicked: see Rev. ii. 26, 27. The 18th verse gives the last cry that is to be heard in the Advent ranks before the final destruction of the vine of the earth—the battle of the great day of God Almighty; and this cry is now going up; we have heard it from day to day—it is wrung out from the very hearts of the most devoted, by oppression and abuse, as well as a desire to be with Christ, it is literally, 'thrust in thy sickle, wickedness is to the full; avenge me of mine adversary; thy kingdom come,' &c. Now mark the expression, '*had power over fire,*' then turn your eyes and see the ravages made by fire in the country where this cry is heard, and at the very time; look also across the Atlantic and see the other three angels: floods, pestilence, and famine, at work there, and say, where are we? The next and last verse shows what immediately follows,—and may God help us to watch and keep our garments white, that we may shine in the glory that is soon to be revealed. {July 3, 1845 SSSe, JUBST 129.17}

But to return to another reason why we left worshipping in our Tabernacle; viz., a desire to avoid contention. {July 3, 1845 SSSe, JUBST 130.1}

While we met in the Tabernacle, after our time had passed, we were endeavoring to comfort one another with words according to our faith, believing that our work with the world was done,—that we should see no more reformation, but that the Lord himself would soon descend from heaven with a shout, &c. These views came immediately in contact with the views and feelings of a class of persons that had met with us—that had never professed to be Adventists, together with others of our number who had always been wavering on *time*, these having more sympathy with the world than with the immediate coming of the Lord, were greatly horrified at our views, and opposed them at every step, and all at once felt a remarkable desire for the salvation of sinners, and an evidence that God was about to pour out his Spirit. They finally wrought themselves up to such a pitch; that they appointed *special fasting and prayer*, to drive our delusion away. In this state of things we would frequently go from our family altars, feeling well, to the Tabernacle, and then rather than irritate their feelings, would sit still through a whole meeting, and let them labor in their own way, and we came home burthened; finally finding that we could do them no good, but were injuring ourselves, we came separately to the conclusion that we would retire to where we believe the Lord called us in the 7th month, viz., to our secret chambers; thus at least four-fifths of those that had borne the burden and heat of the day in the Advent cause, had retired without any preconcerted action, and although we owned the most of the Tabernacle, and were holden for its outstanding bills we came to the unanimous conclusion to let them have all the privileges of the same and we pay our parts. Since then we have had no *public* meetings, and when we have assembled, it has been in one and another's dwellings, and the Lord has blessed us; our faith is increasing; we are trying to live to God, we meddle with nobody's business but our own; we have adopted nothing new as *tests*. We have not neglected to attend to the common duties of life, providing for our families; and yet for this simple course we have been persecuted; and traduced as disorganizers, not professing the spirit of the gospel; we have been reviled and, lied about, and that to the extreme. Nevertheless we have been in a state of mind in which we could bear it patiently, have felt that we could ride out the storm in safety, expecting soon to be delivered, and have known that God approved our course. {July 3, 1845 SSSe, JUBST 130.2}

But we must do justice by saying that some of those that remained at the Tabernacle are our own dear brethren and sisters, whom we truly love, that have never opposed our views, yet the result of the meetings proves that the *leading* persons in the opposition, who labor for reformation, were deceiving themselves; the work was not of God, their labor was forced, the meetings have gradually declined in interest, until they are about dissolved, and one prominent man among them, that has all along until about two weeks since, made high professions of being an Advent man, has now taken the ground that the whole Advent doctrine in regard to *time* has been of the devil! and, by the bye, this man has reviled us the most, loved, made, and circulated more lies about us, and made more mischief around us, than all other persons we know of, that ever made any pretensions to religion; the Lord will reward him according to his work. Amen.

Your companion in tribulation, RICHARD WALKER.[294]

Portsmouth, June 27.

From the Hope of Israel. {July 3, 1845 SSSe, JUBST 130.3}

[294] Richard J. Walker, of Portsmouth, NH.

SPIRITUALIZING.

Having a wish to be found discharging *all* my duties faithfully when the Lord shall appear, I would raise a voice against *all* delusions of Satan, and expose his wiles and deceptive arts among the dear children of God. {July 3, 1845 SSSe, JUBST 130.4}

During my tour west and south, I found a number who have, and we hope *now* do love the appearing of the Saviour, that have embraced the idea that 'there is no such thing as a literal body of Jesus in the universe of God,' {July 3, 1845 SSSe, JUBST 130.5}

They seem to hold some of the great leading prophecies of the second advent, and have a willingness to search and understand the time when, but have most strangely embraced the notion that the *second* coming of the *Son of Man* is a spiritual coming {July 3, 1845 SSSe, JUBST 130.6}

Permit me to address a few words to such, upon this important subject with plainness of speech, but with the feelings and desires of a Christian heart. We hope that at least a portion of those who have been thus led to believe, are yet members of the little flock who are striving for an abundant entrance into the kingdom which will be under the whole heavens. {July 3, 1845 SSSe, JUBST 130.7}

Remember we do not approach you as, an enemy, but as a friend who is anxious to benefit and assist you up the rugged and thorny path towards the celestial city, that you may through Jesus Christ enter those gates of pearl, and reign with the King of this kingdom forever, Now then cast aside all prejudice, and in the spirit of the gospel you profess to love and obey, 'try every spirit' and 'prove all things' by the rule and plumb line given us by inspiration, and then 'hold fast that which is good.' {July 3, 1845 SSSe, JUBST 130.8}

In the few remarks that will be made, we will endeavor to give the Word of God for our authority, and we will say 'let God be true,' if it should prove 'every man a liar.' Come, then, let us ask God to assist at this time the influence of his blessed Spirit, (for Christ has promised that when 'the Spirit of truth is come, he will guide you into all truth,') that we may rightly understand the truth, because we are sanctified through the truth, and as Jesus said to the Father, 'thy word is truth.' {July 3, 1845 SSSe, JUBST 130.9}

1. Do you not believe that this earth upon which we tread, is, to be purified and perfectly cleansed from the curse under which the whole creation, every creature, is groaning for deliverance,

and then becomes a place for the saints to dwell in? Yes, you answer, for there is an abundance of Scripture to prove this point. Peter says, in speaking of the end of the world, which was destroyed by the deluge, 'whereby the world that *then* was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, (for what purpose?) reserved unto *fire.*' Then these literal heavens and earth are to be consumed by fire. Again, 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works therein shall be burnt up.' But the apostle repeats the blessed promise, 'Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.' Blessed be the name of the Lord, here then is to be the saints' home, for Peter says 'Ye look for such things.' Yes, brethren; ye look just as the apostle says, we trust. We might quote very many passages to this point, but one word of God is enough for every child. {July 3, 1845 SSSe, JUBST 130.10}

Then, with this plain language we must believe this earth to be cleansed by fire from the curse, and the children of God to dwell therein. {July 3, 1845 SSSe, JUBST 131.1}

This is the same that our beloved Daniel the prophet has reference to in his dream: he 'beheld until the Ancient of Days came,' and the time came that the saints possessed the kingdom.' Where? 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.' Thus far, it is clear, that the earth is to be cleansed by fire, and then the saints will take possession of the earth as their future and everlasting abode. {July 3, 1845 SSSe, JUBST 131.2}

2. Do you believe it to be accomplished by literal fire? We agree to make the Bible our rule of faith, and by that we shall stand or fall; then let that decide this question also. We will not be ranked with the last day scoffers for the same apostle says, 'For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished.' In the 7th chap. of Gen. it is said, the flood lifted the ark above the earth, and the ark went upon the face of the waters. We are told also that the waters covered all the hills under the whole heaven fifteen cubits upward, that every living substance was destroyed, except Noah and those with him in the ark. Even the science of geology establishes the fact that a flood has swept over the face of the earth. You admit that this was a flood of literal water according to the Word. If literal water then it is real, literal fire which will destroy the earth the second time, for we are taught the same word has reserved it unto fire; the same comparison is given us, as by water, so by fire. The elements are to melt with fervent heat, the works in the earth to be burnt up: 'A fire goeth before him, and burneth up his enemies round 'about.' The hills are to melt like wax. 'The inhabitants of the earth are burned and few men left.' The earth is to be clean dissolved. It is plain, then, from Bible, testimony, that we can take these two steps and understand they will be literally accomplished. But there are sentiments intimately connected with those great events, which must involve your peculiar views in perplexity and trouble. However, as we have commenced let us go on, and permit the Word of God to settle our questions. {July 3, 1845 SSSe, JUBST 131.3}

We have been talking about a real, literal fulfillment of those things, and now permit me to enquire concerning the resurrection. {July 3, 1845 SSSe, JUBST 131.4}

1st. Do you believe in the literal resurrection of the dead? 'And many of them that sleep in the dust of the earth shall [future time] awake,' Dan. xii. 2. 'For the hour is coming, [future] in the which all that be in the graves shall hear his voice;' John v. 28. 'The dead shall [future] be raised incorruptible.' 'And the, dead in Christ shall rise first.' Then the Word teaches us that the dead are to hear a voice, which will awake them from their slumbers, and raise them from their dusty beds. {July 3, 1845 SSSe, JUBST 131.5}

2d. Are the raised saints to have literal bodies—bodies that can be seen and felt,—bodies composed of bones, sinews, flesh upon them, and covered with skin? Now, my brother, be careful, and let the truth of Scripture be admitted upon this question. You allow the resurrection, but the simple interrogation here is, are these saints to have bodies as above described, or not? If not, what kind will they be? This inquiry may strike a blow at the sentiment advanced, that there is no literal body of Christ,' but we desire the truth. The apostle Paul, 1 Cor. xv., shows the difference between the bodies we now have and the bodies in the resurrection state; he says, 'it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory,' &c. Here we see the body is sown, and then is raised in power and glory. Now then we have the same body raised in an immortal glorified state. Isaiah's prophecy is in perfect harmony with this: 'Thy dead, men shall live, together with my dead body shall they arise'—'the earth shall cast out her dead.' {July 3, 1845 SSSe, JUBST 131.6}

Can we prove from the Scriptures that these glorified bodies are composed of bones, sinews, flesh, with skin to cover them? We think we can: Job xix. 26, 'And though, after my skin, worms destroy this body, yet in my flesh shall I see God.' Was Job mistaken in his expectation of having a body after this was destroyed by worms, with flesh upon it? In the margin it reads, after he awakes he is to see God out of his flesh. The 37th of Ezekiel very plainly describes the resurrection bodies. In this vision of dry bones the prophet has a view of the sleeping saints, and of their starting into life. God tells Ezekiel to prophecy upon the bones thus: 'Behold, I will cause breath to enter into you, and ye shall live.' And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you and ye shall live.' So the prophet prophesied according to the command of God, and the result is, there was a noise, a shaking, and bone came to his bone, the sinews and the flesh came upon them, and skin covered them, and breath came into them, and they lived and stood up upon their feet an exceeding great army. {July 3, 1845 SSSe, JUBST 131.7}

Now brother, do you believe this is a description of the resurrection of the saints? You cannot doubt it. The 12th verse confirms it. Hear what God says. 'Behold, O my people, I will open your graves, and cause you to come up out of your graves.' Yes, you can not get honestly away from the conclusion that this represents the resurrection, and that their glorified, resurrection bodies will be tangible, composed of bones, sinews, flesh, and skin to cover them. We are informed that those who are alive and remain unto the coming of the Lord will be changed, and shell have bodies like the raised saints, i.e. changed from mortal to immortality. So far literal. {July 3, 1845 SSSe, JUBST 131.8}

Perhaps you may now ask the question, how can this affect the idea that there is no literal body of Christ? We will endeavor to show you. {July 3, 1845 SSSe, JUBST 131.9}

We have proved that the 'saints are to have bodies of flesh and bones, in so doing we also at the same time prove that the same body that suffered and died upon the cross for us, and laid in Joseph's tomb, was raised again with bones, sinews, flesh, and skin to cover them! for his resurrection is constantly held forth as the model of ours; and the apostle Paul expressly says, 'who shall change our vile body, that it may be fashioned *like unto* his most glorious body:' thus have we proved the fashioning of the raised bodies, and we are informed that that fashion is like Christ's body. Now we ask, where is that body of Christ's now? You may say 'there is no literal body of Christ in the universe!' and we ask then where is that body that came forth from the tomb conqueror over death, which had flesh and bones? 'But now is Christ risen from the dead, and become the *first fruits* of them that slept.' A sample of the resurrection. {July 3, 1845 SSSe, JUBST 131.10}

When he appeared to the disciples at Jerusalem 'they were terrified, affrighted, and supposed they had seen *a spirit*,' (but he set them right about this spiritualizing away his body.) 'Behold my hands and my feet, that it is *I myself*, handle me and see; for a spirit hath not flesh and bones, as ye see me have!' What would you have done, my brother, if you had been there? Why, you say, I would have believed that 'there was a literal body of Christ in the universe.' Thomas said he would not believe unless he could see in his hands the prints of the nails, and

thrust his hand into is side. The Lord Jesus permitted him to thrust his hand into his side and he was satisfied that it was the very same body that was crucified. When did that literal, immortal, glorified *body* CEASE TO EXIST? Be careful how you make these precious and glorious truths of none effect. {July 3, 1845 SSSe, JUBST 131.11}

He showed himself alive after his passion by many infallible proofs, being seen of them forty days, until the day in which he was taken up. 'He led them out as far as Bethany; and he lifted up his hands, [those same hands in which were the prints of the nails,] and blessed them; and it came

to pass, while he blessed them, he was parted from them, and carried up into heaven.' Do you believe this story? That that body composed of bones, sinews, flesh, and covered with skin, was carried INTO heaven? Doubt it, and you doubt the testimony of these disciples. Then we must believe he thus ascended, and if you have faith that the two men in white apparel spoke the truth, 'This *same* Jesus, which is taken up from you into heaven, shall so come in *like* manner as ye have seen him go into heaven.' Yet you say 'there is no literal body of Christ in the universe.' We warn you again 'to try every spirit,' 'prove all things; hold fast that which is good.' Remember, 'The Lord *himself* shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise.' They that are in the graves shall hear his voice. This change from death to life is represented to be by the power of Christ. If there is no literal body of Christ, then there will be no literal body for the saints, for we are to be made like him. And the Psalmist says, 'I shall be satisfied when I awake in thy *likeness*.' {July 3, 1845 SSSe, JUBST 132.1}

You have a *literal* kingdom, located under the whole heaven, and the saints are to take possession of it with *literal* bodies, but where is the King of this kingdom, if there is no *literal* body of Christ in the universe? Most certainly one promise of God will fail, and David will want a *man* to sit upon the throne of the house of Israel, it this is true. {July 3, 1845 SSSe, JUBST 132.2}

We have proved that there was a body of Christ at the ascension, and now we will prove {July 3, 1845 SSSe, JUBST 132.3}

5. That there will be a literal body of Christ forever, and to reign over the new earth. {July 3, 1845 SSSe, JUBST 132.4}

We believe that the promise to David will be fulfilled: that his throne shall be established for ever, and that out of David's bowels God will raise up a seed to reign on his throne, which is Christ, 2 Sam. vii. 12-16. 'The Lord hath sworn in truth unto David; he will not turn from it, of the fruit of thy body will I set upon thy throne,' Ps. cxxxii. 11. 'I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me,' lxxxix. 35. Every Advent believer knows that this has reference to the new earth. {July 3, 1845 SSSe, JUBST 132.5}

'For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel,' Jer xxxiii. 17. Then agreeable to these promises the throne of David will be established forever, and of the fruit of his body *a man* will be raised up to sit (or reign) upon his throne. This is Christ our blessed Redeemer. 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace: of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever: the zeal of the Lord of hosts will perform this;' Isa. ix 6, 7. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice *in the earth*;' Jer. xxiii. 5. Here is a promise to David of a *man*, a king, to reign upon his throne in the new earth, from the fruit of David's body, yet without a literal body! Is this common sense? {July 3, 1845 SSSe, JUBST 132.6}

The angel's instructions and promises to Mary settle the question who this man is: thou 'shalt call his name Jesus: he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end,' Luke i. 31-33. Now let the apostle settle this point, and decide the question whether there is, and will be forever, a literal body of Christ to reign on David's throne or not. Hear him: 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore, being a prophet, and knowing that God had sworn with an oath to him, [what was the oath?] that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne? Now, according to the understanding of Peter, God promised to raise up Christ according to the flesh to sit on David's throne, and yet you dare to say it will not be accomplished, for 'there is no such thing as a literal body of Jesus in the universe of God.' {July 3, 1845 SSSe, JUBST 132.7}

Look at this doctrine in its most favorable light, and the cloven foot can be plainly seen. It not only wrests the plainest scriptures from their true meaning, but charges Christ with deception. He has taught his disciples that there was a distinction between the descent of the Spirit and himself;—he promised that the Comforter (the Spirit) until he should come again;—he convinced the most doubtful that he went up out of their sight with a body of flesh and bones, and would come again in like manner, and you say there is no literal body to come in like manner. If this doctrine be true, then here is clear hypocrisy; and those two men in white apparel helped on the deception. You say, 'the only heaven from which the Lord himself shall descend is *in* the hearts of God's people,' and we ask if this be true, where is now the literal body of Christ? It has either been destroyed, or it exists. These two witnesses testified that it went up into heaven, and should come again; and you dare charge them with a lie, and say the Lord himself shall descend from our hearts and will not come in like manner. {July 3, 1845 SSSe, JUBST 132.8}

We are free to say before God, in the light of his holy Word, and according to the instructions of the Scriptures, and those heavenly messengers—that this spiritualizing doctrine is of the bottomless pit. We warn you again and again to break from this delusion, for it will completely sap and dry up all the nourishment you have received from God's blessed Word, and wholly unfit you for the coming of Christ. He is soon coming to wake the sleeping saints, and give them and the living ones, bodies *like unto his* most glorious body. {July 3, 1845 SSSe, JUBST 132.9}

My heart feels for some I have met with: they mean to believe the truth but are led astray. O come back, come back to the Bible. {July 3, 1845 SSSe, JUBST 132.10}

I have faith that this feeble effort will be blessed of God to the benefit of some erring brother, and will not be in vain.

THE JUBILEE STANDARD.
'Lift up a Standard for the People.'
NEW YORK, THURSDAY, JULY 3, 1845. {July 3, 1845 SSSe, JUBST 132.11}

"THE HOPE WITHIN THE VEIL."[295]

We have received the second No. of a sheet with the above title, published at Portland, Me. It is edited by Sister E. C. Clemons, and contains much precious truth blended with some radical error. One of the errors advanced is, that the 2300 days did not terminate until about April 20, last Spring. Any one who will carefully and candidly examine the proofs on this subject, which were presented in the *Standard*, Nos. 10, 11, 12, and 13, must, we think, be convinced that they ended on the 10th day of the 7th month, 1844. To say they did not, seems to us to be casting away confidence in those dates from which the vision was measured, when it was made plain on tables. This we must not do. {July 3, 1845 SSSe, JUBST 132.12}

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[295] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 217, 218.

Another error is, that the atonement was *commenced* on the 10th day of the 7th month. If that be so what has Jesus been doing in the heavens since his ascension? Pause and reflect. No: the

atonement was *finished*, and *not begun*, last autumn. Instead of Jesus *going into* the Holy of holies on the 22d of last October, he *came out*, and was united in wedlock with New Jerusalem, the '*tabernacle of the congregation*.' It was *then* that the year of Jubilee commenced, and we will not stay a *time*, or year, 'in the breaking forth of children,' Hos. xiii.13. {July 3, 1845 SSSe, JUBST 132.13}

We regret to be compelled to say, also, that principles of interpretation are adopted by the writers, which, if carried out, must lead to *mysticism*, that 'smoke out of the north.' We would not be unnecessarily severe, but we *must* do our duty *faithfully*, or lose our crown, and injure the welfare of the 'little flock' over which the Holy Ghost hath made us an overseer. By doing our *duty* as a *faithful* and *wise* ruler we shall not stumble one that belongs to the household. BEWARE OF MYSTICISM! {July 3, 1845 SSSe, JUBST 133.1}

Since writing the above we have received No. 3 of the same paper. Painful as it is to our feelings, we must say we cannot recommend it as good and wholesome food. Please discontinue. {July 3, 1845 SSSe, JUBST 133.2}

For the Jubilee Standard. {July 3, 1845 SSSe, JUBST 133.3}

FOOD IN DUE SEASON.

The 2300 days, Dan. viii. 14, and the 1335 days, Dan. xii., *do not end at the same time*. In quoting Dan. viii. 13, 14, I will use the translation of Professor WHITING, which is literally correct from the original, although the purpose for which I quote the verses will not be affected by it. 'And I heard one holy being talking, and another holy being said to that certain one who was talking,—until when, the vision, the continual [transgression,] and the desolating transgression, to give the sanctuary and the host *to be* a treading down? And he said to me,—until evening-morning [or full days,] two thousand three hundred; then [or, and] the sanctuary shall be justified, [or made right, or absolved, or pardoned, avenged,] cleansed.' {July 3, 1845 SSSe, JUBST 133.4}

That portion of the question concerning the sanctuary is all that is answered; hence we shall find, somewhere in Daniel, the answer to the remainder of the question, concerning when the host shall cease to be trodden down. {July 3, 1845 SSSe, JUBST 133.5}

'The sanctuary,' means the place where God will dwell; and 'the host' means the people of God in this world until the resurrection. God will justify, or absolve, or discharge, the sanctuary from the sentence of the curse, by the act of giving it to his Son, by which act the kingdom, dominion, power, and glory under the whole heaven becomes Christ's, and he becomes King—at the end of the 2300 days. Afterwards, God will avenge, or vindicate his people, and all his inheritance, by avenging his inheritance of their enemies,—that is, deliver his people, and destroy their adversary; and the last signification of the original word, which is 'cleansed,' will not be fully accomplished until the curse, and all the wicked are forever exterminated from God's sanctuary, dwelling place, or inheritance. The great work of justifying, avenging, and cleansing, begin with the end of the appointed 'times' of the Gentiles—or the end of the 2300 days, when the kingdom of this world is given to Christ, and will be fully accomplished when the day of vengeance of our God, and the year of his redeemed, shall end. {July 3, 1845 SSSe, JUBST 133.6}

Whoever will read carefully the 9th chap. of Daniel will perceive that the sanctuary and the host are each the subject of Daniel's prayer and supplications; in verse 2, he speaks of 'the desolations of Jerusalem,' which, in Jer. xxv., where he quotes from, it signifies the city and

country around, that is, all that belongs to Jerusalem as the city of the nation; again, Dan. ix. 12, 16, &c., 'under the whole heaven hath not been done as hath been done upon Jerusalem,' an expression which comprehends the entire nation, city, and people of Canaan. 'Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain. Jerusalem and thy people are a reproach to all about us. Cause thy face to shine upon [or, pardon, absolve, or justify, and glorify,] thy sanctuary, [dwelling place or inheritance] that is desolate; desolate even until the consummation,' (of the 2300 days.) {July 3, 1845 SSSe, JUBST 133.7}

Daniel was praying in reference to the typical sanctuary, or inheritance,—but in that inheritance, or sanctuary, will he stand, or have his lot, eventually. 'Come, ye blessed of my Father, inherit the kingdom;' this will be said to all the righteous when assembled at Jerusalem above, which Jerusalem will represent the kingdom of heaven,—and be possessed before the territory or earth. Now read Ex. xv. 17, 18, 'Thou shalt bring them [thy people] in, and plant them in the mountain (kingdom) of thine inheritance, *the place*, O Lord, which thou hast made *for thee to dwell in*, the SANCTUARY, O Lord, which thy hands have established. The Lord shall reign forever and ever.' This language had a typical and partial fulfilment under Joshua, but will have its complete fulfillment only under Jesus, as 'King of kings and Lord of lords;' and the sanctuary, in this verse, is locally and centrally, the city, but embraces all Canaan. In the same sense we are to read Isa. lx. 13, 'The glory of Lebanon shall come to thee, the fir-tree, the pine-tree, and the box together, to beautify the *place of my sanctuary*, [the place where I will dwell, namely, the new earth;] and [in that manner] I will make the place of my feet [my footstool, or the earth, Isa. lxvi.] glorious;' hence the place where God will dwell with his people, or the place of his sanctuary, will be the new earth. But they shall call Jerusalem *the throne* of the Lord.' 'The Lord shall choose Jerusalem again.' Zech. ii. 21, 'The Lord also shall roar OUT OF Zion, and utter his voice from Jerusalem, [hence the Lord is at this time in Jerusalem or Zion]; and the heavens and the earth shall shake, [same as Heb. xii. 26, 'whose voice shall shake not only earth but heaven;'] but the Lord will be the hope of his people and the strength of the children of Israel,' that is, he will deliver them out of that great trouble, to meet him in the air in Jerusalem: 'So shall ye know that I am the Lord your God, *dwelling in Zion*, my holy mountain: then shall Jerusalem be holy;' unlike Jerusalem that God first chose, through which 'aliens from the commonwealth of Israel and strangers to the covenant of promise,' passed, but they shall never enter and pass through Jerusalem that is justified and glorified; read also Rev. xxi, xxii. 'But Judah [they that 'praise the Lord'] shall dwell forever, and Jerusalem from age to age: for I will cleanse their blood, [by the resurrection,] that I have not cleansed: for the Lord *dwelleth in Zion*,' or Jerusalem, Joel ii. 16-21. When the Lord shall utter his VOICE, the righteous dead will hear and come forth, and the heavens and the earth shall shake, and his voice will be uttered from or out of Jerusalem: same as Jer, xxv. 30-38, 'The Lord shall roar from on high, and utter his voice from *his holy habitation*,' &c., and all the wicked of the earth shall be slain. Paul quoted from Jer. xxv. 30, into 1 Thess. iv. 16, in describing the coming of Christ and the resurrection; so that when the first resurrection takes place, and the wicked be destroyed, the Lord will be dwelling in Jerusalem in his kingdom: hence Dan. ii. 44, can be understood, 'In the days of these kings, [ten toes of the image, while they continue in existence as regular kingdoms,] the God of heaven shall set up a kingdom, [hence, set up in the heavens; for the ten kings occupy the earth,] which kingdom shall break in pieces and consume ALL these kingdoms, and the kingdom of God shall stand forever.' It will be seen at a glance that the kingdom of God is set up before these earthly kingdoms are destroyed. Now we can understand Luke xix., that Christ 'will return *having received the kingdom*,' and deliver his people and destroy his enemies; which event must be after the one brought to view in Dan. vii. 13, 14, where he comes

to the Father, and the Father gives him the kingdom, dominion and glory.—Let us look at the ORDER OF GOD'S WORD FOR THE COMING OF JESUS CHRIST:— {July 3, 1845 SSSe, JUBST 133.8}

1st. Ps. cxxxii. 8, 'Arise, O Lord, into thy rest, [or dwelling, or sanctuary, or inheritance;] thou and the ark of thy strength. This event take place when Christ ceases to SIT at the right hand of the throne of Majesty, as High Priest in the Holy of holies (read Heb.); from which work he is always spoken of as arising or standing up: same as Luke xiii. 25, 'When once the master of the house is *risen up*, and hath shut to the door,' or strait gate, certainly, this is arising from the work of atonement for the people. {July 3, 1845 SSSe, JUBST 133.9}

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2d. The Scripture which describes his receiving the kingdom, is in Dan. vii. 13, 14, 'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, [not all the way to earth,] and came to the Ancient of Days, [the Father,] and they brought him near before him; and there was given him [after he asked, Ps. ii. 7-9,] dominion, and glory, and a kingdom;' now add Rev. v. 7, 'He came and took the Book [of Life] out of the right hand of him that sat on the throne.' The sight of Christ arising from the work of the atonement in the holy of holies, then passing to the Father, and there asking and receiving the dominion, and glory, and kingdom, and Book, are now described. {July 3, 1845 SSSe, JUBST 134.1}

3d. Having become King, John sees him sit on the cloud a while before the harvest of either the righteous or wicked: Rev. xiv. 14, &c., 'I looked and behold a white cloud, and upon the cloud *one* sat like into the Son of Man, having on his head A GOLDEN CROWN, and in his hand a sharp sickle,' &c. Here is brought to view a space of time that Christ is on the cloud, after becoming King, until the harvest of the world. Not all the wisdom of earth can overthrow this harmony of God's Word. About one day after the 10th of the 7th month passed; while sitting in the House of Prayer, in Albany, I opened my Bible and my eye caught the scripture last quoted, and the interpretation now given to it then forced itself upon my mind, and I dare not doubt that the Spirit of God was my instructor. I arose and read and explained the same to the congregation, and it was well received by the devoted band. That same night Bro. Barry came from Boston, and sent for me to inform me that he had light; I called on him and he showed me that scripture, and I told him that I had explained it the same that day in the House of Prayer.[296] That interpretation did not come from deluded ones away down in the State of Maine, as Bro. Himes asserts, but we received it as we were led in God's Word by the teachings of the Spirit of God. {July 3, 1845 SSSe, JUBST 134.2}

4th. When that Book is completely opened, or the decision made, the people of God 'shall be delivered, every one that shall be FOUND WRITTEN in the Book,' Dan. xii. 1. This deliverance is brought to view in Matt. xxiv. 30, and Luke xix. 15-27, as well as the time of trouble, out of which the righteous will delivered; 'He shall return, having *received* the kingdom, and destroy those citizens who would not have him reign over them;' 'the powers of heaven shall be shaken, [Rev. vi. 14, the heavens departed as a scroll;] and then [the heavens being rolled out of the way,] shall appear [or be seen,] the sign of the Son of man [the holy Jerusalem enveloped in clouds of light and glory] in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory, [they will not see him personally, but coming in the clouds: for, (1 John, iii. 2,) we shall not see him until we are like him;] and he shall send his angels with a great sound of a trumpet, [the Lord God shall blow the trumpet, or utter his voice, Zech. ix. 14; Joel. ii. 16; Jer. xxv. 30; 1 Thes. iv. 16; John v. 25-29; Heb xii. 27;]

[296] "Brother Barry" was undoubtedly Thomas Francis Barry (1819–1846), who preached the Advent and co-wrote an article on the new birth (RH, March 13, 1856, p. 186; cf. Sylvester Bliss, Memoirs of William Miller, p. 143).

and they shall assemble his elect from the four winds,' 'to meet him in the air.' {July 3, 1845 SSSe, JUBST 134.3}

We have before us the entire coming of Christ to the time that all on earth see his appearing as the brightness of heaven, and gathering the elect. {July 3, 1845 SSSe, JUBST 134.4}

5th. Let us look at that joyful assembly approached to the holy Jerusalem, and hear the welcome of their already glorified King, dwelling in Jerusalem, 'Well done, good and faithful servants, enter into the joy of your Lord;' 'Come, ye blessed of my Father, inherit the kingdom prepared for you.' Yes, the Book has been opened and they are delivered, and they are 'accounted worthy to stand before the Son of man.' The next sight that John had was in Revelation, verses 8th, 9th, and 10th, all the redeemed, around the throne, singing, 'thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God KINGS and priest: for we *shall reign on the earth*.' Same scene in Rev. vii. 7-17, which is the antitype of the feast of tabernacles, Lev. xxiii. In the type there was a space after the atonement was made, and the trumpet of the Jubilee, blown by the people, before all Israel were assembled at Jerusalem, and when they were assembled they took palms in their hands, &c., and rejoiced before the Lord; so in the antitype, 'a little while' after the atonement and trumpet are completed, all Israel, 'a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms [of victory,] in their hands: they came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.'

[To be continued.]

For the Jubilee Standard. {July 3, 1845 SSSe, JUBST 134.5}

PRESENT TRUTH.

Dear Bro. Snow:—The following chronology will enable every person to discern at a glance, when 'the times and laws' of the 1260 years were superceded by the Napoleon code: {July 3, 1845 SSSe, JUBST 135.1}

A. D. 1776. Pius VI. became Pope.

1796. The French overran and plundered Italy.

1798. The French suppressed or smothered the Papal Government, which was the fifteenth time it was abolished within the 1260 years.

The Pope was compelled to quit Rome, Feb. 26.

In July, the French army landed in Egypt.

1799. In Feb. the French army departed for Syria.

March 27. Pope Pius VI. seized and carried a prisoner to France.

August: Napoleon retreated from Syria, and arrived in Egypt.

Aug. 22. Napoleon received intelligence of his victories in Italy being lost, and he exclaimed, 'heavens! my presentiment is verified: the fools have lost Italy. All the fruits of our victories are gone. I must leave Egypt.' He left on the 22d for the express purpose to place himself at the head of the French government, and to effectually abolish the Papal government.

Aug. 29. Pope Pius VI. died.

Oct. 16. Napoleon arrived at Paris.

Dec. 25 or 26. Napoleon proclaimed First Consul of France.

1800. March 13. Pius VII. elected Pope.

May. Napoleon with 40,000 men departed for the conquest of Italy: Italy being possessed by a Catholic army of 130,000 Austrians, in behalf of the Pope.

June 2. The French entered Italy on the rear of the Austrians.

June 9. The French gained a victory.

June 14. Both armies were arranged for battle on the plains of Marengo. 'Both armies were in high spirits and determined to fight. *The immediate stake was the possession of Italy*." The French were completely victorious. '*The victory of Marengo led to the possession of all Italy*. From that field Napoleon despatched the Bishop of Vercelli to enter into negotiations for the *re-establishment* or re-organization of the *Catholic religion*,' &c. at Rome.

July 2. Public celebration in Paris after the arrival of Napoleon.

July 9. Public celebration in Rome on the arrival of the Pope.

July 15. Armistice between the French and Austrians. The Austrians relinquished all Italy.

July 22. The Pope entered the Vatican at Rome, and resumed the Catholic worship.

July 25. The Pope restored to his kingdom; but not under the Justinian Code of 'times and laws.' Hence the 1260 years of the Papal Government cannot be presumed to pass this point. This was a great support to the rising power of Napoleon, namely, '*the restoration of the Pope to his temporal dominions after the battle of Marengo*.'

1801. July 15. Concordat completed between Napoleon and the Pope for the re-establishment of the Catholic religion in France.

1802. April 8. Passed into a law by the French Government. This Concordat had nothing to do with the restoration of the Pope to the Catholic Church and kingdom at Rome.

New York, June 26.

H. H. GROSS.

P. S. The 1290 and the 1260 end alike, and hence the 1335 days must be expected to end in July, 1845, THIS YEAR!—'Blessed is he that waiteth [continueth holding fast his confidence] and cometh [patiently endures in the faith] to the 1335 days.' They will exclaim in rapturous joy at Christ's appearing, 'Lo this is our God, WE HAVE WAITED FOR HIM, and he will come to save us!' H.H.G. {July 3, 1845 SSSe, JUBST 135.2}

For the Jubilee Standard. {July 3, 1845 SSSe, JUBST 135.3}

Beloved Brother in Christ Jesus:—On the receipt of your last paper my heart truly responded to your appeal, and I hasten to send the enclosed mite. I cannot for a moment suppose that the little scattered flock, will afford to do without its delightful medium of communication until Jesus

comes. I have often thought, while perusing its soul-cheering testimony of the beloved children of God, how priceless was such a privilege, and it seemed like a weekly assembling of our spirits together and exhorting one another, and so much the more, now we not only believe, but SEE the day approaching. No, dear brother, the standard of God's truth must still 'bear aloft,' and I pray that his Spirit may enter into many Aarons and Hurs, to rally around it, and hold up your hands while you fearlessly fulfil and teach all the commands and words of Jesus. There is a little remnant here, who still press forward in the faith of a coming Saviour. The Lord has of late manifested his love to us in a peculiar manner, and we feel no inclination to doubt his leading, or rebel against his will. We believe in a present God,[297] and in his immediate power, and are hourly EXPECTING deliverance. Although with you and our scattered brethren, our faith has been tried with severe disappointments, yet we are not discouraged, but are determined, in the strength of Elijah's God, to persevere and endure even unto the end. This is the condition of our warfare, and shall be [we] shrink from it? Truly we see that many are fainting by the way, and that living faith, and the light of the Spirit, are failing from among the children of men, yet this should only incite us to increased watchfulness and zeal, and confirm the present, as the time 'when the Son of Man cometh.' {July 3, 1845 SSSe, JUBST 135.4}

How should the fearful examples of unbelief, in many of the once-beloved among us, warn us to let him that thinketh he standeth take heed lest he fall, and lest the light of the Holy Ghost, which now illuminates our path, should be grieved to depart from us, and our light also become eternal darkness. Oh, brother, we will cling to the Word; yes, every word which God hath spoken, and we will listen to the voice of the Comforter, and trust in God for the results. {July 3, 1845 SSSe, JUBST 135.5}

In the retrospect of our path since '43 we perceive the strange power of God. We realize that the *bringing out* such a despised, trusting handful from the midst of this last corrupt generation, is a work of his especial care and design, and we see that the road to translation is not the wide and common way of his Providence. Much of our course is beyond precedent, and we tremble and hang upon His naked hand at every step. We have confidence in our Father's purpose, and hence that he will chasten and lead us just right. Having this blessed assurance we leave ALL behind, we lose sight of self and things of time, and yield ourselves, body and spirit, unconditionally, to be moulded and fashioned by his will. We venture all upon him, and love to do it, in perfect abandonment of soul. The internal evidence of the preparation of the children of the kingdom is great, that their King will immediately appear. The outward manifestations of his approach, in the earth, are loudly speaking to those who are not already smitten with blindness. We have nothing to fear in the issue of our long tried faith, for Jesus cometh, and we shall be able to say, 'this is our God, we have waited for him.' Some things we have to fear, lest we grieve the sealing Spirit and lose our light—lest we get some stain upon our raiment of holiness to God,—lest we forget that 'God is love,' that 'love is the fulfilling of the law,' and be found smiting or grudging one against another, unconscious of the beam, and anxious about the mote. {July 3, 1845 SSSe, JUBST 135.6}

'Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.' That all the afflicted remnant of Israel, may become ONE in the love of God, and be ready to receive the kingdom as little children, is the prayer of your unworthy sister, C. S. M. {July 3, 1845 SSSe, JUBST 135.7}

Philadelphia, June 23. {July 3, 1845 SSSe, JUBST 135.8}

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[297] Note—What does sister M. mean by 'a present God?' If she meant that God is present with his children in the *same sense* in which he has *ever* been, it is *true*. But if she mean that he is *now* 'present' in a *different* sense, it is *false*. Is our dear sister inclining to *spiritualism*?

LETTER FROM SISTER PERKINS.

Dear Bro. Matthias:—Your paper refreshes my weary soul; it is like water upon the parched ground. When I look around upon this sin shrouded earth, ripe for destruction—when I see those once-beloved brethren and sisters reaching out their hands after this world and its friendship, I feel to mourn over them, and say, Lord, who shall abide the day of thy coming? Who shall stand in this hour of temptation? It is he that hath put his trust in the God of Elijah. The prophet was not afraid to trust the word of the Lord, although he was not taken home as soon as he expected to have been, yet he knew the Lord would perform his word. {July 3, 1845 SSSe, JUBST 135.9}

Dear brethren, let us hold on to every word of God, for it is only he that endureth to the end that shall be saved. I know that the Lord has led us by his spirit thus far,—we of ourselves could not have endured the separation from our friends, and have our names cast out as evil—to be called the off-scourings of the earth; but blessed be God, through his grace given us, we can endure all things. I think I can feel the force of the words spoken by the prophet Daniel, 'many shall be purified and made white and tried.'[298] We see they were *purified* first and then *tried*. How were they to be tried after being made white? After the 10th day of the 7th month came the *trying time*. Then the Lord began to sit as a refiner of silver and gold. It is he that will try our hearts and our faith, and see if we will cling to him and his Word, although it should call upon us to cut off a right arm; he will have a tried people. I have felt ever since the 10th day of the 7th month that the 7th angel of Rev. began to sound, and that we are now seeing that time of trouble spoken of in Daniel, also Isa. i. 27, 'Zion shall be redeemed with judgments, and her converts with righteousness.' I feel to rejoice that we can see such clear and abundant proof, that the Lord will soon redeem his people. My heart is lighted up in praise to God that he has kept me thus far, and I exclaim, glory to God! for the Lord God omnipotent reigneth: hallelujah to God! for he hath taken to himself his great power, and hath reigned. {July 3, 1845 SSSe, JUBST 135.10}

Hold on, dear brethren; we shall soon see our Deliverer. Do not be alarmed if Satan does rage, for his reign is short, and he knows it. {July 3, 1845 SSSe, JUBST 135.11}

Yours, in the glorious hope of having a part with you in the kingdom of our Lord and Saviour Jesus Christ. {July 3, 1845 SSSe, JUBST 135.12}

MEHETABLE M. PERKINS.[299] {July 3, 1845 SSSe, JUBST 135.13}

Bridgeport, June 23. {July 3, 1845 SSSe, JUBST 135.14}

Dear Bro. Snow:—Bro. J. B. Cook has just paid us a visit, which was very refreshing to our souls.[300] He is rich in faith, strong in hope, and firm in the belief that we have had the Jubilee trumpet and the midnight cry, and that soon the Lord will come to the joy of all those that hold fast and let no man take their crown. He goes to Cincinnati, and from thence to Indiana. May the Lord be with him, and may the lord be with you, and uphold you by his own right hand, is the prayer of your brother in the hope of the gospel. G. W. CHERRY.[301]

Marysville, June 27. {July 3, 1845 SSSe, JUBST 135.15}

[298] The original is missing the opening single quotation mark.
[299] Mahetable (Mahitabel, Mehetable, or Mehitable) M. Perkins.
[300] John Ball Cook.
[301] For George Washington Cherry (1809–1890), of Marysville, OH, see https://www.findagrave.com/memorial/125477831/george-washington-cherry.

LETTER FROM SISTER TIFFANY.

Dear Bro. Snow:—I have received some numbers of your paper, but know not who has been so kind as to send them: some humble follower of the meek and lowly Jesus, and had my circumstances been such that I could have sent you some money to help support the *Standard*, I should have done it ere this, but I am one of the 'poor of the flock,' not having the possessions of this world to bind me to earth. I like the spirit that seems to prevail in the paper—I believe it is of the Lord. {July 3, 1845 SSSe, JUBST 136.1}

I believe that Jesus is crowned king; that the kingdoms of this world are become the kingdoms of our Lord and his Christ, for he is to 'gather *out of his kingdom* all things that offend and them that do iniquity.' Rev. xiv. 14, 15, 'And I looked, and behold a white cloud: and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.' My brethren, have we had the cry of the fourth angel? If so, then we must remember that he that sat on the cloud *was crowned.* Is not the 9th verse of the 2d Ps. about being fulfilled, when he shall break them with a rod of iron, and dash them in pieces like a potter's vessel? If not, what means these awful calamities that are now abroad in the land? We read in the 110th Psalm, 'Thy people shall be willing in the day of thy power;' in the 5th verse we read 'the Lord at thy right hand shall strike through kings in the day of his wrath;' and again, we read in Rev. xviii. 8, 'therefore shall her plagues come IN ONE DAY, death, mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her;' and we find the same *day* brought to view in the 47th chapter of Isaiah 9th verse, 'But these two things shall come to thee in a moment, IN ONE DAY, the loss of children and widowhood.' Are we not in that day? Oh it seems to me that we are. We find that the Lord has said by the prophet Isaiah, The day of vengeance is in my heart, and THE YEAR OF MY REDEEMED IS COME.' My brethren, are we not in this time? If we are, it appears that now is the time to let the unjust be unjust still, and let the filthy be filthy still; as it is written, 'that that dieth let it die, and that that is to be cut off, let it be cut off.' {July 3, 1845 SSSe, JUBST 136.2}

Oh, brethren, is this our present position? May the Lord visit us, that we may endure unto the end, for it is only such that have the promise, and our Saviour says, 'Behold I come quickly: hold fast that which thou hast that no man take thy crown.' {July 3, 1845 SSSe, JUBST 136.3}

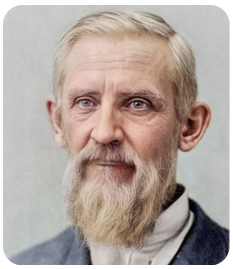
I do not feel like casting away my confidence, for I know that it hath *great* recompense of reward, if I hold the beginning of my confidence steadfast unto the end. {July 3, 1845 SSSe, JUBST 136.4}

We read in Rev. vii. 2, 3, these words, 'And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea,—nor the trees, till we have sealed the servants of our God in their foreheads.' Now let us stop and consider a moment; is not the earth now being hurt? If so, then the sealing time is past, and oh, my brethren and sisters, may we continually feel that we are sealed with that Holy Spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession. I do feel to rejoice that the redemption is so near: that soon, yes, very soon, these vile bodies will be made like unto our Saviour's glorious body. It is cheering to us to think, amid the awful calamities that are now abroad in the land, that soon 'violence shall no more be heard in thy land; wasting nor destruction within thy borders: but thou shalt call thy walls SALVATION and thy gates PRAISE. We are told by the

prophet Isaiah to give the Lord no rest till he establish and make Jerusalem a PRAISE in the earth. {July 3, 1845 SSSe, JUBST 136.5}

Now is the time that we ought to be dead to the world but alive unto God; if we are, the world will have no influence over us. We *must take heed* to the admonition of our Lord, 'REMEMBER LOT'S WIFE!' Oh, may we beware that we are not conformed to this world, that we love not the world, neither the things of the world, for if any man love the world the love of the Father is not in him; but may we live as those that shall be judged by the *perfect law of liberty*. I want no abiding home here but am looking for a city which hath foundations whose builder and maker is God. I seek a better country than this, and I want my Saviour to have, his purchased possession; therefore I can say, 'Come Lord Jesus and come quickly.' I want to be a stranger and a pilgrim here until he does come: yes, my brethren, I feel that I am a stranger in a strange land, but I trust I shall soon get home, and all my brethren and sisters with me {July 3, 1845 SSSe, JUBST 136.6}

We have a dear hand of brethren here in Norwalk, strong in the faith, giving glory to God. They are glad to have an opportunity of reading the *Standard*, and likewise the *Hope of Israel*. My husband is strong in the Lord, and is a believer in the *immediate* coming of our Lord. He receives your paper with joy, and feels to rejoice that when the enemy comes in like a flood Spirit of the Lord doth raise up a standard against him. {July 3, 1845 SSSe, JUBST 136.7}



John Ball Cook

Our dear brother and sister Cook were with us on the first Lord's day in this month; they are now on their way to Indiana.[302]

Your sister in the hope of a speedy redemption,

P. TIFFANY.[303]

Norwalk, O., June 5. {July 3, 1845 SSSe, JUBST 136.8}

Dear Bro. Snow:—I see by your last paper that you are straitened for means, and cannot longer sustain it without assistance. I hope the brethren will put forth an effort and render you the aid necessary, for we cannot think of lowering down the *Standard* while it comes filled with so much sweet and blessed truth, which is meat in due season. {July 3, 1845 SSSe, JUBST 136.9}

The brethren in Cleveland are strong in the faith of a speedy deliverance. Yes, dear brother, we are right, our positions are correct, and very soon our glorious King will give us an honorable discharge, and then we'll shout our suffering over. Yes, glory to God, *Jesus is our King*, and we shall soon see the King in his beauty. {July 3, 1845 SSSe, JUBST 136.10}

Yours, in patient waiting for a speedy deliverance,

N. BOND.

Cleveland, June 24. {July 3, 1845 SSSe, JUBST 136.11}

"HOPE OF ISRAEL."

This paper has been reduced in size, and is now edited by Bro. John Pearson. The matter contained in the last number was mostly excellent, especially the editorial. It will appear as often as its means will allow, until our blessed Lord shall appear. We recommend it cordially to our

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[302] John Ball Cook and Susan Lyman Cook, née Huntington (1798–1885).

[303] For Mary (Polly) Amanda White, née Tiffany (1824–1904), of Norwalk, OH, see https://www.findagrave.com/memorial/52982524/mary_tiffany. She wrote another letter to *The Day-Star*, 15 Nov 1845, p. 21.

brethren, and pray God to bless the efforts of our brother to feed the flock of God with sound and wholesome food. {July 3, 1845 SSSe, JUBST 136.12}

A COMMANDMENT.[304]

"Let your women keep silence in the congregations; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law: for it is a shame for women to speak in the congregation. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." {July 3, 1845 SSSe, JUBST 136.13}

PAUL. {July 3, 1845 SSSe, JUBST 136.14}

"And this is *love*, that we walk according to his *commandments*."

JOHN. {July 3, 1845 SSSe, JUBST 136.15}

RECEIPTS SINCE JUNE 24

C. Doughty, Shrewsbury, 1,00; P. M., Templeton, 1,00; P.M., Brunswick, Me., 1,00; C. Cavis, New Hampton, 1,00, E. H. Holbrook, Randolph, 1,00; G. W. Jones, Randolph, Mass., 1,00; P. M., Exeter, Me., 1,00; C. S. M.,[305] Phil., 5,00; Wm. Briggs, Troy, 2,00; Miss Miles, Albany, 1,00; E. R. Pinney, Seneca Falls, 25cts; T. W. Haskins, Roxbury, 2,00; a friend, Fairhaven, 5,00; A. Gilford, J. Bates,[306] Fairhaven, each 50cts. {July 3, 1845 SSSe, JUBST 136.16}

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[304] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 218.
[305] Clorinda Strong Minor.
[306] Joseph Bates.

- *The Jubilee Standard*, vol. 1, no. 18, July 10, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {July 10, 1845 SSSe, JUBST 137.1}

Vol. I.] NEW YORK CITY, THURSDAY, JULY 10, 1845. [No. 18 {July 10, 1845 SSSe, JUBST 137.2}

THE JUBILEE STANDARD. {July 10, 1845 SSSe, JUBST 137.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {July 10, 1845 SSSe, JUBST 137.4}

at 131 DIVISION STREET, N.Y. {July 10, 1845 SSSe, JUBST 137.5}

S. S. SNOW,—EDITOR. {July 10, 1845 SSSe, JUBST 137.6}

TERMS:—Two dollars per hundred or three cents per copy. {July 10, 1845 SSSe, JUBST 137.7}

All letters and communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW, as above; and all private letters to the Editor should be directed to No. 6, Sixth Avenue. Place of meeting is in the lower lecture room of the Medical College, Crosby street, just below Spring. {July 10, 1845 SSSe, JUBST 137.8}

☞ Subscribers can forward money, free of postage, for the paper by handing the amount to the Postmaster where they reside, and giving the name and locality of the paper. {July 10, 1845 SSSe, JUBST 137.9}

THE BRIDE, THE LAMB'S WIFE.

O Heavenly Jerusalem!
Thou City of my King,
When shall I come to taste thy bliss,
Thy joys when shall I sing?
O Blessed Mother of us all,
My soul longs after thee!
When will my Captain take me up,
Thy stately grace to see? {July 10, 1845 SSSe, JUBST 137.10}

O sweet and charming thy delights,
Thou Holy Mother, dear!
No stormy days, nor darksome nights,
Nor winter in thy year.
No dimly burning lamps, nor stars,
Nor melancholy moon,
But God thy Light, and the White Lamb,
Make thine eternal noon. {July 10, 1845 SSSe, JUBST 137.11}

O noon most sacred, sweet and bright,
That clearly to thee brings
Thy Lamb's full glory, and the light
Poured from the King of kings!
How soft on veiling wings it falls
Of those celestial choirs,

That stand around the throne, and burn.
With Love' seraphic fires. {July 10, 1845 SSSe, JUBST 137.12}

O glorious Metropolis!
Thou Holy Mother dear!
My soul is ravished with thy bliss,
How can I linger here?
O mother dear, Jerusalem!
My soul longs after Thee,
When will my Captain take me up,
Thy glorious grace to see! {July 10, 1845 SSSe, JUBST 137.13}

LETTER FROM. BRO. JOSEPH TURNER.

Dear Bro. Snow:—According to the views which I entertain of passing events, there has never been a moment in all our pilgrimage, when it was more important for us to keep our eye on the chart, than at this time. The old ship is very near the shore, and, as we are all *strangers* on this coast, we know nothing how we are to get on shore, save what the chart informs us: and while seeking to understand our whereabouts, we must not despise the day of small things, i.e. we must be particular to notice all the dots and lines, (jots and tittles,) learn their true import, and sail accordingly, or all will be lost at last. Such is the character of the truth that is to be taught in these last moments, so cutting, and withal so strange to those who have not kept up with the light, that we are in danger of making shipwreck of faith, by not bearing straight testimony from the chart, in relation to the beacons therein marked, and designed to guide us into port. {July 10, 1845 SSSe, JUBST 137.14}

To apply God's word faithfully to the recent movements among professed 'Adventists' is painful in the extreme, but it must be done, or we fail to give meat in due season, and therefore cannot stand when the King appears. Thus far the Lord has enabled you to *stand stiffly* for the *truth*, and you will be glad to learn that your little sheet has been, and still is, doing abundant good to the 'flock of slaughter,' even among the '*down east fanatics*,' as we are abusively called by the 'Herald' and 'Watch;' and our prayer is, that you may remain at your post, and be able to issue your sheet until the Lord our King shall come. {July 10, 1845 SSSe, JUBST 137.15}

Among the many portions of meat presented, none have fed the flock more effectually than the articles on TIME, together with those presenting in a clear light the Laodicean church: for such illustrations make our history real, and we, at a glance, learn our whereabouts. But I had expected some one of your writers on these subjects, would have noticed more fully the marks of the Philadelphia church, in contrast with the Laodicean; and since none have done so, it may not be amiss if I should offer a few thoughts in my own homely, and (so called) fanciful style, even though they may seem severe. {July 10, 1845 SSSe, JUBST 137.16}

I fully agree with the views advanced by yourself and Brother Pickands in your last paper; for surely it is an absurd idea to suppose that the nominal churches are the Laodiceans, and called so by Jesus Christ, just as he is to appear in the clouds of heaven, and after the Philadelphia church has been drawn out by the several messages of Rev. xiv. The first angel or message proclaims the arrival of the hour, or season, of judgment; the second (after the churches have made their decision relative to the first, and turned the doctrine of Christ's immediate coming out of their synagogues) proclaims the churches to be Babylon, and that Babylon is fallen, and the third cries, 'Come out

of her my people,' which messages calls out, as a distinct people, the church of *brotherly love*, or Philadelphia. {July 10, 1845 SSSe, JUBST 137.17}

We will look a little at the peculiarities of this church, and then contrast it with the Laodicean church: and, as at this moment we must belong to one or the other [unless we are of the 'synagogue of satan,' i.e. *mystics*.—Ed.] we may learn which by the several marks given. {July 10, 1845 SSSe, JUBST 137.18}

Rev. iii. 7, 8, 'And to the angel of the church of Philadelphia write, &c., I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength and hast kept my word, and hast not denied my name.' What word? See verse 10, 'Because thou hast kept the *word of my patience*, I also will keep thee,' &c. What then is the word of his patience? This may be learned by reference to chapter 14, where we find that after the cry, 'Come out of her,' has drawn out the Philadelphians, the 12th verse reads, 'Here is the *patience of the saints*: here are they that keep the commandments of God, and the faith of Jesus.' It must not be forgotten that this text, in its chronological application, finds us just where the 'vision on the tables begins to tarry; for at that point the cry, come out of her my people,' was complete. The true Israelites had *patience* to wait during the tarrying time, and also to embrace *time* again, as it was presented in the *true midnight cry*, and, having trimmed their lamps and entered the guest-chamber, their patience continues to wait, with loins girded and lights burning, for the King's return from the wedding. In fact, such are brother James' own brethren who wait for the early and the

latter rain, even though the latter rain be deferred beyond their expectations. They feel assured that, having received the early rain [the *atonement*] in the seventh month, that being DUE TIME, they should receive, in DUE TIME, the latter, [the redemption of the body] if they faint not, even though they wait until *July*. See Rom. viii. 23; Gal. vi. 9. {July 10, 1845 SSSe, JUBST 137.19}

Again, while waiting thus, they find it written, 'Blessed are the dead which die *in the Lord* from henceforth,' &c., and they therefore die to the world and self and sin, under the slaying power of God's law. In a word they hear and obey all the commandments of the Lord. While thus holding fast their confidence, they discover through the *Word* and *Spirit*, that Jesus has taken his seat in the cloud and received the *kingdom*, as in verse 14 and Dan. vii. 13, 14, and are partakers in the message of the marriage of the Lamb. Surely, having received the several messages going before, in this chapter, they are just such persons as we should expect would continue to learn, until the last message in the series is given, which is, that the angel is abroad having power over fire; joined with the cry, (and that, too, from the very soul) 'thrust in thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe!'—hence they cannot be praying for sinners to be saved. {July 10, 1845 SSSe, JUBST 138.1}

My very soul is filled with astonishment, when I see professed Advent believers, who have become so blind as not to discover that the third Woe has commenced, under the sounding of the seventh trumpet:—but so it is, and so it *must* be, or how should the Scriptures be fulfilled? While we carefully follow the several messages, before spoken of, we perceive that an exact fulfillment of them requires the preaching of '43, the tarrying time, the 10th day of the 7th month, the door shut, together With all the truths connected with the marriage. {July 10, 1845 SSSe, JUBST 138.2}

This, then, is the road to Canaan. These truths constitute the *word* of his patience; and such as have kept them all are kept, and will soon, aye, very soon, be delivered and be free forever. {July 10, 1845 SSSe, JUBST 138.3}

There is another mark which I must notice, as belonging to the church of Philadelphia, and is contained in chapter 3, verse 12: he that overcomes, i.e. keeps the *word* until outward judgments

demonstrate that the King is coming quickly, is made a *pillar* in the temple (church) of God (i.e. stands firm,) and shall go no more out—shall not be moved or fall away till Jesus comes. And our Lord says 'I will write upon him the name of my God, and the name of the city of my God, *and my new name*.' This must be 'the seal of the living God,' and such as have it and keep it are ready for the 'steamer,' whenever she arrives, for those packages are labelled with the frank of 'KING JESUS.'[307] But what means this *new* name? Is it reality, or a 'fanciful interpretation,' that our Jesus is to have a new name, *after* his ascension, and *before* his return? Methinks it is a solemn and a glorious reality, for he was 'exalted to be a *Prince* and a *Saviour*,' but when he comes he is 'KING OF KINGS AND LORD OF LORDS.' This then must be the 'new name' which he has written on the faithful; hence such as wear it will own him their King, and act accordingly, i.e. *proclaim him King;* Rev. xi 15-19. Notice particularly verse 17, where it is expressly stated that Christ is King and reigns before he comes, and this under the sounding of the 7th trumpet. If then we are right, and Jesus is coming quickly, we shall worship him as our *King*, and not as an *advocate*. Hence my dear brother, *we* cannot be among those 'citizens' spoken of by our Lord in Luke xix. 14, who will not have this man *reign* over them. No: we love to have him reign, and break his enemies with a rod of iron, and dash them in pieces like a potter's vessel. In verse 8 Jesus says, 'Thou hast a little strength, and hast kept my *word*, and hast not denied *my name*.' Neither the old Babylonish churches, or fallen 'Adventists' deny the name of Prince and Saviour, or Advocate: nay, they strenuously contend for the name, and denounce us for not following their example. But let it never be forgotten, that by so doing deny the new name of our King, and have no promise that they shall be kept from the hour of temptation. To affirm that Christ is an advocate at the mercy seat is effectually to deny his new name: and if we have done so understandingly, we do not belong to the church of Philadelphia, but are of the Laodicean fraternity, and, blind as we may now be in relation to our real condition, we shall very soon have ocular demonstration that King Jesus loves the 'outcasts,' who have taken the precaution to *keep out*, where a door of hope is kept open to them, (Hos. ii. 14, 15,) by the hand of him who opens and no man (not even a 'pioneer') can shut it, and shuts the door behind upon the world and all who deny his new name, and *no man can open it*, even though they knock and cry, 'LORD, LORD, OPEN UNTO US!" for even in this act *they deny his* NEW name. {July 10, 1845 SSSe, JUBST 138.4}

I wish now to present a few thoughts respecting some of the marks of the church of the Laodiceans. And first, they are those whose who 'draw back'—are making a *retrograde movement.* 2d. They will appear about half way between the world and those abiding in the truth, 'neither cold nor hot.' 3rd. They will be saying 'come back,' thereby showing that there is a 'remnant' who are ahead of them. 4th.They will be deaf to all appeals to them touching their real condition, for *if* any, can hear there is *hope*. 5th. They deny the *new name* of Christ, and thereby say 'My Lord delayeth his coming:' for if he has not risen up from the work of intercession and shut the door, and become King, then he has not yet started, and therefore delayeth his coming, since he must *first* come before the Ancient of Days and *receive the kingdom*. And, finally, they beat the men servants and maidens, who stand fast in the truth.[308] Will any one professing to be an 'Adventist,' with the closing scenes of Matt. xxiv. before him, do this? Surely not, if they knew that they were doing it. Hence such as say 'My Lord delayeth his coming,' will fancy that they are 'rich, and increased in goods, and have need of nothing,' whereas Jesus says they are 'wretched, and miserable, and poor, and *blind*, and naked.' Neither would they be found beating their fellow servants whom the Lord has appointed to rule the household, and give them their portion of meat

[307] "The seal of the living God" is from Rev. 7:2; the original is missing the final single quotation mark.
[308] The original is missing the final period.

in due season, if they knew what they were doing. But let us, who are among the beaten, be content with our lot, for whosoever reviles and persecutes those who follow in the footsteps of Jesus, reviles and persecutes Jesus himself, and we should be glad and rejoice, for great is our reward in heaven. When we are reviled, let us not revile again, and when we are persecuted, by the grace of God we will suffer it patiently for Jesus' sake, and *endure to the end*. {July 10, 1845 SSSe, JUBST 138.5}

The Word informs us, that of those who took their lamps, and went forth to meet the Bridegroom, *five of them were wise and five were foolish*. The wise trimmed their lamps (got ready) and went into the marriage, but the foolish were left outside buying oil when the door was shut, and they are outside yet, seeking to 'get ready,' while the wise write, preach and think, inside of the guest-chamber; and, being there by all their testimony, they can never be those who will knock for admittance: they will never have to say, 'Lord, Lord, open unto us.' {July 10, 1845 SSSe, JUBST 138.6}

O my brother, while you deal *plainly*, be calm and Christ-like: keep yourself so fully shut up in God, that you cannot feel the *scorpion's sting*. You hear much of our fanaticism and unholy practices, but I trust you will believe me, when I tell you that there are no unholy practices among us, nor have there been at any time to my knowledge; and that man who writes such bitter things, and publishes them to the world, would as soon rebuke Jesus unheard as us, *if his craft were in danger*. My soul pities such a man, but I cannot help him: *it is too late*, and I leave him in the hands of God. We are surely persecuted in this state, and nothing pleases our persecutors more than the frequent beatings we receive in the *Herald* and *Watch*. The *vilest* men love to read those papers now, whereas one year since, they would try every way to keep them from our hands, even by not letting them pass the Post-office. {July 10, 1845 SSSe, JUBST 138.7}

But after all, God is with us. He bears our cries, our sick are healed by the power of faith, and no Israelite has died among us since the seventh month, and we believe they may be preserved whole and blameless, unto the coming of the Lord Jesus. Such things will be scoffed at by those who are fallen, but they are, nevertheless true, and my prayer is that at Israel may know and

enjoy their high privilege, until final and eternal deliverance is obtained through Jesus Christ our King.

Your brother in patient waiting for Jesus,

Portland, Me. June 27. JOSEPH TURNER.[309] {July 10, 1845 SSSe, JUBST 138.8}

LETTER FROM BRO PEAVEY.

Dear Bro. Snow:—I wish to express my increasing convictions that the 'one day' for Zion to bring forth her children, will arrive before the present month shall terminate. That the 2300 days, the seven times, and the six thousand years, expired lost autumn, I am well persuaded is the case.[310] That the marriage of the Lamb then occurred, from which time Jerusalem shall be called the throne of the Lord; is also clearly established in my mind. This being the case, where are we now? Answer, we have entered the ninth month from the point when Jerusalem, the mother of us all, became a married Wife; consequently we are in the time when the following Scriptures are receiving their accomplishment: {July 10, 1845 SSSe, JUBST 139.1}

[309] For Joseph Turner (1807–1862), from Portland, ME, see https://www.findagrave.com/memorial/146218070/joseph-turner; 2SG 49-51, 62, 63, 67, 68; 11SDAC 802; EGWEnc 530.

[310] Perhaps "lost autumn" should be "last autumn."

‘Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail. . . . Thou shall go to Babylon: there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies;’ Micah iv. 9, 10. ‘Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it;’ Jer. xxx. 6, 7. ‘For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child: the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murderers;’ Jer. iv. 31. ‘Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead;’ Isa. xxvi. 16-19. {July 10, 1845 SSSe, JUBST 139.2}

‘Who hath heard such a thing? Who hath seen such things? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? Saith the Lord: shall I cause to bring forth, and shut the womb? Saith thy God;’ Isa. lxvi. 8, 9. {July 10, 1845 SSSe, JUBST 139.3}

‘The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long (a time) in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes;’ Hosea xiii. 12-14. {July 10, 1845 SSSe, JUBST 139.4}

‘I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman, I will destroy and devour at once;’ Isa. xlii. 14. {July 10, 1845 SSSe, JUBST 139.5}

‘My little children, of whom I travail in birth again, until Christ be formed in you. . . Jerusalem which is above is free, which is the mother of us all. For it is written, (see Isa. liv.,) Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband;’ Gal. iv. 19, 26, 27. (But those children are strange ones: they shall be cast out): ‘Though they bring up their children, yet will I bereave them, there shall not be a man left: yea, wo also to them when I depart from them!’ Hosea ix. 12. {July 10, 1845 SSSe, JUBST 139.6}

‘For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.’ ‘Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel,’ Micah v. 3; see also John xvi. 16-27. {July 10, 1845 SSSe, JUBST 139.7}

From these scriptures it is perfectly obvious that to expect the resurrection of the saints Zion must be in pain, and labor to bring forth her children, *like* a woman in travail. And may I not say that there is a reference to the *time* a woman travails, as well as the manner? In this comparison which is so often made: surely we may, since it, has been shown that those 1335 days which point to the resurrection, terminate nine months after the marriage occurred. Well, alleluia to the Lamb

forever! now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. {July 10, 1845 SSSe, JUBST 139.8}

Bro. Snow, shall we not see father Abraham, with our meek brother Moses, and our patient brother Job, and beloved brother Daniel, with all the rest of the faithful, holy ones, before July shall expire? Zion has travailed some, but O that it may increase till with one convulsive throe, one mighty pang, the earth shall be made to cast out her dead, and Zion's children all spring into immediate being, singing the triumphant song, O death, where is thy sting? O grave, where is thy victory? 'Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thy self from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion,' Isa. lii. 1, 2.

July, 1845. G. W. PEAVEY.[311] {July 10, 1845 SSSe, JUBST 139.9}

LETTER FROM BRO. EVANS.

Dear Bro. Snow:—It appears from the expressions of many that profess to be looking for the revelation of our glorious KING from heaven, that they expect him as the Lamb of God, going forth again to weep over sinners, and entreat them to repent and turn to God for salvation. They seem to forget that he is coming as the 'Lion of the tribe of Judah,' and 'the destroyer of the Gentiles,' that he is coming in flaming fire to take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. O let us beware of human sympathy, REMEMBER LOT'S WIFE, and press our way forward and upward. {July 10, 1845 SSSe, JUBST 139.10}

It is true these are *perilous times*. Then are they not the last times? What reason have we to expect better times before we are delivered? Our brother Peter told us not to think it strange concerning the fiery trials; let us recollect that those who are found in the kingdom will have come out of GREAT TRIBULATION: let us expect the trials and claim the promises, that as our day is so shall our strength be, and that we shall not be tempted more than we are able to bear, but with every temptation God will make a way for our escape. Shall we distrust that wisdom and power that has directed and sustained us thus far? Some must, that the Scripture might be fulfilled. Let us all examine ourselves and ask the question, 'Is it I?' Praise God, some will not distrust, that the Scriptures might be fulfilled, but will exclaim, 'This is our God, we have waited for him.' {July 10, 1845 SSSe, JUBST 139.11}

In the midst of all the perils that surround us, my hope is that they may increase ten-fold every rising and setting sun: not because I love perils, but because the sure Word declares they must come before the kingdom; therefore I say from my inmost soul, let fires burn, let floods drown, let pestilence destroy, let the sword kill,—yea, let God arise and shake terribly the earth; yes, shake every sinner and every vestige of sin out of it! Any thing for the kingdom in all its glory. {July 10, 1845 SSSe, JUBST 139.12}

But some will say such a spirit is not the spirit of Jesus. He was always pitiful, meek and lowly, and easy to be entreated, always willing to confer blessings and alleviate the distresses of the people; and he is the Christian's example. To such as reason in that way *at this time*, I would say again, in *thunder tones*, if I could, REMEMBER LOT'S WIFE! She had relatives remaining in Sodom, and she might as well have remained there with them, as to act as she did. To such Second Advent believers I would say—have you ever seriously considered what will be your work when Jesus is revealed, if you continue faith-

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[311] George Washington Peavey.

ful to the end? Read the 149th Psalm; Rev. ii. 25-27; Micah v. 8, and many other parallel passages, which must be fulfilled by the faithful with their King at their head. Are we ready and willing to follow him whithersoever he goeth? If we are not it is quite time we were, for no fearful ones shall have a place in his army, and the only change we shall experience when he appears will be a physical one: our moral character must ever remain as he finds us. {July 10, 1845 SSSe, JUBST 139.13}

In regard to Jesus' example, while on earth, we have been too much inclined to look at one side. Please read Matt. xxiii.—his closing address to that light-rejecting people. Read also Luke xi.: see if he connives at errors, and calls them '*good brethren*,' who propagate them. No; he acts faithfully and tells them of their deceptive character and abominable hypocrisy. Let us follow his example in the *same spirit*, and the world will reject us as it rejected him. We are often referred to the 53d of Isaiah for our example and for that spirit we are to imitate. Let me say we have been through that chapter, and are now about to enter the 63d chapter for our example, and enquire 'Who is this cometh from Edom?'—please read a few of the first verses. That must be a *good spirit* manifested there, for it is the 'spirit of Jesus' still, and I am willing to follow him through that chapter, too, whenever he gives the command. It is true we *have bowed down* for the wicked to go over us, and we have laid our body as the ground, and as the street to them that went over, but the time has come when we are to '*awake and put on* STRENGTH,' for Zion's appointed time *is accomplished*, the '*times of the Gentiles*,' ARE FULL: consequently the treading down of God's people *cannot* continue but a very few days more. {July 10, 1845 SSSe, JUBST 140.1}

We are told again that Jesus told us if we receive a blow on one cheek to turn the other also—that this was the spirit of Jesus. To such I would say, we *have obeyed that command*, and are about to obey another found in Rev. xviii. 6, 7,—this also is the *spirit of Jesus*. Has our King told us we are to be sorrowful, to lament, and go with our heads hanging down when the judgments of the last day are in the earth? No, he has commanded us to *look up* for our redemption draweth nigh. Let the wicked, the luke-warm professor, and the hypocrite, weep and howl for the misery that is coming upon them, but 'the righteous shall REJOICE *when he seeth* THE VENGEANCE. Yea, 'the JUDGMENTS of the Lord are more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honey comb;' Prov. xix. 10, 11. Is not that the spirit of Jesus? {July 10, 1845 SSSe, JUBST 140.2}

But to come to the point, what does Jesus mean in Luke xviii 7-8: 'And shall not God AVENGE his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.' Who does he say will be calling for vengeance day and night? Are they not God's elect? Then, verily they must have the spirit of Jesus, and yet calling for vengeance on their adversaries: so Jesus says, and *I believe him*, though it makes all men liars. Praise the Lord, we can find just such a people, possessing just such a spirit; therefore let us prepare, and speedily expect the answer, for the effectual fervent prayer of the righteous availeth much. Amen. {July 10, 1845 SSSe, JUBST 140.3}

So come Lord Jesus, and gather thy ransomed ones home.

New York, June 26. WM. EVANS.[312]

THE JUBILEE STANDARD.

'Lift up a Standard for the People.'

NEW YORK, THURSDAY, JULY 10, 1845. {July 10, 1845 SSSe, JUBST 140.4}

[312] William Evans has not been identified.

DOCTRINE OF THE MYSTICS.

The following statement of the doctrine taught by those who deny the humanity of our blessed Lord, with reference to proof-texts, is from the pen of M. Williamson:— {July 10, 1845 SSSe, JUBST 140.5}

First, What is GOD?—1st. He is a *Spirit:* John iv. 24. 2d. He is '*love:*' 1 John iv. 16. 3rd. The Lord is that spirit: 2 Cor. 17, 18; 1 Cor. xv. 45. 4th. He is another *comforter*: John xiv. 16. 5th. That *comforter* is *himself*, verse 18; Matt. xxviii. 20; John xvii. 9, 23, 26. 6th. God is styled 'a VOICE;' Gen. iii. 8; Ex. ix. 25, (see *margin*;) xv. 26; John x. 27; Acts ix. 7; Cant. ii. 8; Exod. xix. 19; xxiii. 21; Deut. iv. 30; viii. 20; 1 Kings xix. 11, 12; Rev. iii. 20, &c. People *stumble* when they blend 'a shape' with God, and call that *shape* God, and, at the same time call the Spirit God. If the *shape* is God, then John was mistaken when he said 'No man hath *seen* God at ANY time:' John i. 18; 1 John iv. 12; Luke iii. 23; John v. 37; Deut. iv. 12, 15, 16; 1 John v. 21. Keep *one* thing in *remembrance*, that is, GOD is *not 'a shape,' similitude*,' or '*person*,' but a *spirit*. It has not *flesh* and *bones*: Luke xxiv. 39. God has been *manifested in 'a shape*,' similitude, or person, and will,—hence the stumbling-block. Man worships or adores the shape or person, instead of GOD!!!—hence the awful *curse* against IMAGE *worship*: Ex. xx. 1, 4, 5; Deut. iv. 15, 16; 1 John v. 21. {July 10, 1845 SSSe, JUBST 140.6}

Second, *Where is God's residence*? Answer: Ex. xxv. 8, 29, 45, in the Holy of holies, ABOVE the mercy seat, between the cherubims: Ex. xxv. 22:—this *was* God's residence or dwelling place. His residence before this may be found in 2 Sam. vii. 6; 1 John xvii. 5; and in the garden of Eden with Adam and Eve; Gen. iii. 8. When the tabernacle or sanctuary was removed, Solomon's temple took its place, and God filled it as he came *in a cloud*; 2 Chron. vi. 18; vii. 1;—when that house or temple was destroyed, another was introduced, built of *lively stones*. Christ introduced this new abode of the Spirit or *God*, through the 17th chapter of John, gradually, as they could bear it, till Paul, in glaring capitals, (Eph. ii. 20, 22,) tells us it is the saints. Consult 1 Cor. vi. 19; xii. 14, 27; Phil. iii. 21; 2 Cor. vi. 14-18. We have now proved the '*body of Christ*,' what it is, now, and forever. Let us see if Christ is in *it*, 'I IN *them*.' John xvii. 23; Acts ix. 4, 5; Isaiah lvii. 15; Deut. iv. 20; Matt. xxviii. 20: Eph. ii. 20, 22; iv. 5, 6; i. 23; 2 Corinth. xiii. 5; Gal. i. 24; 2 Thess. i. 10; 2 Cor. iii. 6, 17, 18; Eph. i. 18. I wish you to read John's epistles, 1st, 2d, and 3d. The quotations are so numerous in these epistles, it would be useless to present them on this sheet. He that hath an ear let *him* hear what the SPIRIT saith to the church of *Philadelphia*, &c. It is the *spirit* that talks to the churches; that *spirit* is *God*. The body never *was*, it never *will* be God. The Lord help us to settle this matter—separate the *spirit* from the *body*—'*worship God*:' 1 Cor. xii. 2; 2 Cor. vi. 16, 17. 1 Thess. i. 9; 1 John v. 21. Now then '*this same Jesus*,' who is it? Answer: Eph. iv. 10; Psalm cxxxix. 14, 15; John iii. 13; 1 Timothy iii. 16. *In* his saints; 1 Thess. iv. 16. *This* SAME JESUS will come in like manner when the day dawns. It has dawned,—the day star has arisen IN OUR HEARTS, and that star is Christ Jesus; 2 Pet. i. 19; Rev. ii. 28; xxii. 16. The Lord direct your mind into the love of God. Amen.' {July 10, 1845 SSSe, JUBST 140.7}

M. WILLIAMSON. {July 10, 1845 SSSe, JUBST 140.8}

Here we have a fair sample of the teachings of those who deny the Lord that bought them. Truly this is the *hour of temptation*, but those who hold fast that which they have been taught, both *time* and *manner*, will be kept. {July 10, 1845 SSSe, JUBST 140.9}

You see, beloved, that these men are very full in their quotations of Scripture. So was Satan when he tempted our Lord,—he could say, '*It is written*,' but his quotations were *misinterpreted* and *misapplied*. Jesus met and overcame the tempter, answering, 'IT IS WRITTEN,' and giving

his quotations their *true interpretation* and *application*. And it is thus that we will meet the subtle emissaries of the old tempter with the 'sword of the Spirit,' and we shall likewise overcome. 'And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not JESUS CHRIST COMING in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of

Christ, he hath BOTH the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.' 'For such are false apostles deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' {July 10, 1845 SSSe, JUBST 141.1}

TO CORRESPONDENTS.

In regard to the letters and communications we receive we would say that we publish such only as, in the fear of God, we judge will benefit the household of faith. For the exercise of our judgment in this matter, we feel responsible to our Lord and Master. Our friends will therefore not be surprised if some of their articles are wholly rejected, and others should have certain parts omitted. We must not publish any thing which we deem inconsistent with the character of the paper, as implied in its *title* and *motto*. {July 10, 1845 SSSe, JUBST 141.2}

The *Hope of Israel* has not been received but once since the *dissolution*. We suppose there has been but one number published, and do not know whether it is to be continued or not. If it is we should be glad to exchange as many copies as are desired of our paper for it; but we cannot exchange with '*The Hope Within the Veil*;' and therefore do not send the bundle of 50 papers this week, as usual. If any of our dear brethren and sisters at the east want the *Standard*, they will send their orders to us. {July 10, 1845 SSSe, JUBST 141.3}

We learn that our brother J. Pearson has recently had some severe trials, and we feel deeply to sympathize in his afflictions. But courage, brother! A bright crown will *soon* be given to all the truly faithful: and then we will sing our sufferings over. {July 10, 1845 SSSe, JUBST 141.4}

Bro. John, please write—and be *particular*. {July 10, 1845 SSSe, JUBST 141.5}

OUR CONGREGATION.[313]

The little band that meets at Crosby street, and to whom we have the privilege of ministering the Word of Truth, according as we have been put in charge by the Lord, are, by the abounding grace and mercy of our God, in a good and thriving state. By this we do not mean that they are increasing in *numbers* or *respectability*, i.e. becoming popular with the wicked world or God-rejected church. We yield that honor, if it be an honor, to those 'Adventists' who are seeking to save their lives. What we mean is, that the Lord has brought us out unto the wilderness of the people, and is purging out from among us the *rebels*, and those who transgress against Him by not

[313] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 218, 219.

holding fast and obeying the truth. Some have left us because they could not bear the truth. We have been in the crucible, and the refiner's fire has been doing its work thoroughly. It will soon be done and we shall come forth as gold. {July 10, 1845 SSSe, JUBST 141.6}

THE ATONEMENT.

A very great error seems to exist in relation to the work of the atonement. It is, that the work was not commenced till the seventh month of 1844, and as some teach, will be completed at our Lord's appearing. Instead of this, the *consummation* of the atonement was on the 10th day of the 7th month, Jesus the great High Priest having been in the Holy of holies, i.e. the Heaven of heavens, making the atonement, or reconciliation, ever since his ascension until that day. See Romans v. 10, 11; 2 Cor. v. 18-20. {July 10, 1845 SSSe, JUBST 141.7}

The following extract, from the 'Day Star,' is from a discourse delivered in Cincinnati, by Bro. J. B. Cook, June 22d:[314] {July 10, 1845 SSSe, JUBST 141.8}

The signs are all fulfilled. The sun has been darkened—the moon assumed the appearance of blood, and the stars have fallen from heaven. Following this, we must have the preaching of the faithful, and also of the unfaithful servant. And we know who the 'evil servant' is, because he says, 'my Lord delayeth his coming.' His teachings are opposite, in their tendency, to those of the faithful servant. You listen to him and feel that there is not that alarming definiteness in his preaching that once made you tremble, or rejoice. The arguments and general state of feelings under the labors of the evil servant, are made the same as those we have had to oppose in following on, 'searching what, or what manner of time,' &c. The servant that gives meat in due season is moving on—he always has a truth just suited to the time. Trusting in God, and not leaning to his own understanding, he sees just where God, in his great treasury of truth, has marked every passing event. His words are words of comfort, for in him is light, and no darkness at all. Why, brethren, the prediction respecting the wise and evil servant is fulfilling before us as plain as the darkness of the sun. Then followed a movement in the administration of God, likened to ten virgins that took their Lamps and went forth to meet the Bridegroom. {July 10, 1845 SSSe, JUBST 141.9}

There has been a 'going forth' just as predicted. It is fulfilled. Then followed a time of tarrying, beyond the period in which the Bridegroom was expected. During that period, as every one knows, our exercises were different from what they were before—we 'all slumbered and slept.' Then came the midnight cry,' as described in the Bible, so it came. There is the prediction,—in the history of last autumn you have as exact a copy of it, as the impression is, of the seal that made it; or as my right matches my left. Then the door was shut! But what door? If we had been a little more humble, and coolly looked this thing in the face in the room of taking umbrage at the expression, 'The door was shut,' it would have been better for us. {July 10, 1845 SSSe, JUBST 141.10}

It is the great and effectual door that God opened for proclaiming the 'everlasting Gospel,—this door is shut, and none can intelligently deny it. {July 10, 1845 SSSe, JUBST 141.11}

FOOD IN DUE SEASON—CONCLUDED.

But the 'wise man's heart discerneth BOTH TIME AND JUDGMENT,' I therefore proceed to harmonize the time and the order of events as above. {July 10, 1845 SSSe, JUBST 141.12}

Dan. ii. 44. The kingdom of God is set up when the time appointed for the Gentiles ends: but at that time the kingdoms of this world are in regular existence; and as the destruction of the wicked

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[314] John Ball Cook.

will be at the time that Christ appears in sight, and the resurrection shall then take place,—this destruction will be at the time appointed for delivering the host from the treading down. {July 10, 1845 SSSe, JUBST 141.13}

Again, Dan. vii 9-14, the event signified by the Ancient of Days setting the thrones for judgment, and opening the Books, and the Son of man coming to him and receiving the kingdom, must be what is intended in Dan ii 44, by setting up the kingdom of God; and must be the absolving or justifying the sanctuary or inheritance, by decree of the Father, giving it to the Son, Dan. viii. 14, and must be the same as Dan. ix. 27, the consummation of the 2300 days; and must be the same as Dan. xii. 1—signified by Michael, or Jesus Christ, standing up, or receiving the kingdom and reigning.[315] I would also refer to Dan. vii. 21, 22, the 'horn made war with the saints, and prevailed against them, until the Ancient of Days came [at this point the Son of man came to the Ancient of Days, and the decree of justification, absolving the inheritance from the sentence of the curse, was passed, which terminates the 2300 days, or time allotted to the Gentiles,] and judgment was given to the saints of the Most High; and the time came [which is appointed for the host, when they shall no more be desolate, but be delivered at the end of the 1335 days,] that the saints possessed the kingdom;' this marks the time that the kingdom is given to the saints, and it consequently becomes theirs, same as verse 27, as well as Matt. xxv. 34, Dan. xii. first clause, and verse 13. Read Dan. x. 14, the declaration of Gabriel at his third visit to Daniel, to make

him understand the vision of the 2300 days: 'Now I am come to make thee understand what shall befal thy people in the latter days: [says Daniel, what is meant by 'the latter days?'] for yet [in the future is] the vision for [2300] days.' Then Gabriel marks carefully four kings to stand up (or receive the kingdom and reign,) yet in Persia, which signifies *before* the vision for days will commence; then Gabriel explains what shall befall his people during the 2300 years, while they are connected with the kingdoms of this world, and while these kingdoms have an ordinance from God to reign, which brings us to Dan. xii. 1, 'And at that time [2300 days of the vision] shall Michael [the Lord Jesus Christ: compare Zech. iii. 2, with Jude 9,] stand up [for the meaning of 'stand up,' see its application in every instance in this prophecy of chap. xi., which is, take, or receive the kingdom and reign. Certainly this is the same that is brought to view in Dan. ii. 41; vii. 13, 14; viii. 14, and also Rev. xi. 15, 'the kingdoms of *this* world are become the kingdom of our Lord and of his Christ,' that is, they are given to him, who then proceeds to judge the dead, deliver, and reward the righteous, and destroy the wicked. But who is Michael?], the great Prince [of the host, Prince of princes, Dan. viii. Messiah the Prince, Dan. ix., Daniel's Prince, Dan. x., the Archangel, Jude ix., the Lord of Angels, Heb. i., Jesus Christ, Rev. xii., the Lord, Zech. iii.,] which standeth for [or, in behalf of; hence as mediator during the time of atonement,] the children of thy people [or, children of Israel]: and there shall be [which signifies, *after* this time of taking the kingdom] a time of trouble such [that is, of such a character, read 2d Peter iii. 8-12,] as never was since there was a nation even to that same time [last clause of Daniel ix., *after* the consummation of the 2300 years, 'that determined shall be poured upon the desolator.' Who will be desolate at that time? read Rev. vi. 15-17; especially read where Daniel had been reading in Jer. xxv. 30-38, where is the description of the destruction of all the wicked of the earth *at the time* that the Lord utters his voice from his holy habitation or Jerusalem; hence, the time of trouble or destruction of the wicked will be at the deliverance of God's people; and *after* the kingdom is set up, as Dan. ii. 44; Luke xix. 24, John v. 25, 29], and at that time [of trouble] thy people shall be delivered, [who?] every one that shall be found written in the Book [of Life]; and many of the sleepers of the dust

[315] Original has "setting up the kingmod of God."

shall awake; these [the awakened,] to everlasting life; and those [the unawakened] to shame and everlasting contempt.' This verse on the resurrection is rather obscurely translated in our common version, therefore I have used Professor Bush's translation, 'And they that be wise [see verse 10] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'[316] Here is the end of the wonders, concerning which Daniel hears the inquiry in verse 6 for the time, 'How long to the end of these wonders?' and the answer is given under oath to the God of heaven, 'that *it shall be* for a time, times, and a half.' This period is one half of the whole seven times of the Gentiles, and Dan. vii. 25, is the other half; and that in Dan. xii. 7, finishes the 7 times, and hence ends where the 2300 days does, because the 7 time and the 2300 days measure the same indignation, except that the 2300 commences at a later date: therefore the answer on time in verse 7 brings us to the same point as the first clause of verse 1, namely, the end or consummation of the ordained time of the Gentiles, and to the decree of the Ancient of Days which gives the inheritance to the purchaser, Jesus Christ. But does the resurrection and deliverance of the saints take place at this appointed time? No, 'and when he shall have accomplished to scatter the power of the holy people, all these *wonders* shall be finished,' This expression carries us forward to the deliverance and resurrection of the host, *after* the sanctuary is justified; therefore if this sentence is explained, and a time given, reaching to the end of it, the part of the question, Dan. viii. 13, concerning the host, yet unanswered, will be answered. 'And I heard, but I understand not: then said I, O my Lord, WHAT the END of these wonders?' that is, the words which I *have* spoken 'are closed up and sealed till the time of the end,' as verse 4, but IN the time of the end many shall turn the words to and fro there shall be great searching of the words which were spoken to Daniel, and consequently 'knowledge shall be increased.' The words sealed up and closed were *prominently the time*, and who will dare assert, that before the end the wise will cease to increase in knowledge therein? But before explaining the duration of the time of the end, and hence the time when the last of the wonders shall be, he answers Daniel's question, as to WHAT shall take place in that accomplishing time or little while, that is, explains how the power of the holy or *wise* people will be scattered, or desolated, until completed: for they were not to be delivered from the treading down at the end of the 2300 days, 'Many shall be purified [that is, they will not cast away their faith in this time of trial, but will purify themselves by living by faith in obeying the truth through the Spirit, 1 Pet. i. 2, 22,] and made white [by trusting in the efficacy of the blood of Christ to cleanse them from all unrighteousness Rev. i. 5, and vii. 14; Rom. iii. 24-26,] and tried,' (read Rev. iii. 10; Heb. x. 35-39; Hab. ii. 2, 3; Ezek. xx. 33-38, none will understand, except those that endure, in this little while, the trials in consequence of 'the word of his patience.') This is the space of time after God begins to let 'his face shine upon his sanctuary,' at the end of the 2300 days, till he lets 'his face shine upon his people,' at the end of the 1335 days; these days are now to be appointed. Dan. xi. 31, 'Arms shall stand on his [Rome's] part, and they [the military power, which takes part in favor of the Roman government,] shall take away the continual abomination [Dan. viii. 13,] and they shall place the abomination that maketh desolate.' When was this done? I have proved, in two former communications, that it was done in A. D. 510, by armies making war in the Roman empire in behalf of the government, to suppress or take away the Pagan worship as the ruling church of the government, and placing the Papal or Romish in its stead. This was accomplished in 510, and was proclaimed by crowning the successful chieftain *Consul* and *Augustus*, in the Catholic Church of St. Martin's: it is said that it was done in August, but the establishment of the Romish church must have been before the Pope could have paid the conqueror. Dan. xii. 11-13, 'And from the time [A. D. 510,] the daily [or continual] shall be taken

[316] George Bush (1796–1859).

away, and the abomination that maketh desolate set up, *there shall be* 1290 days [years, to A. D. 1800, or 'TO the time of the end,' when the Romish church and kingdom was taken away and organized anew in July.] Blessed is he that waiteth and cometh [on this waiting and enduring time read Rev. iii. 10; Heb. x. 33-39; Hab. ii. 2, 3; Matt. xxv. 5-12; Luke xii. 36; Rev. xvi. 15, and Isa. xxv. 9.] to the 1335 days, [years, to A. D. 1845, some time in July, as we clearly understand from the evidence.] But go thou thy way till the end: for (or, and) thou shalt rest and stand in thy lot at the end of the (1335) days.' When Daniel and all the wise and righteous come forth in the resurrection, and God shall justify and glorify them, or let his face shine upon them, and the King shall pronounce the kingdom theirs, then all these wonders will be finished, the time of desolation and trial will be finished, and the 1335 years will be finished. {July 10, 1845 SSSe, JUBST 141.14}

In that little while NONE of the wicked shall understand, hence there can be no conversions; and those who were righteous up to the end of the 2300 days, who, in that waiting time cast away their confidence and draw back, shall not understand, unless they are zealous and repent before the days end, Rev. iii. 18-20; those who wait in the way of God's judgments, keeping 'the word of his patience,' and in that manner endure to the end, shall understand. It shall be as it was in the days of Noah; then the wise understood the TIME and the EVENT, and hence were watching, but the wicked understood or knew not, although it was preached to them, and hence were not watching, and were destroyed. The wise went into the ark *because of the waters of the flood*, on the very day that the fountains of the deep were broken up, and the windows of heaven were opened; so it will be when the Son of man cometh, the wise will go into the ark in the air *because* of the destruction that is come upon the wicked. {July 10, 1845 SSSe, JUBST 142.1}

A few words on Dan. xi. 2, as marking the commencement of the 2300 days, and I close.—The three kings were to stand up or reign yet, and also the fourth king before the vision of days

should begin. That fourth king was Xerxes the Great, who died in B. C. 464, as is established by an eclipse which occurred when he was on his death bed; and the same date is also established by the weight of standard chronologists: I consider that date infallible. Artaxerxes Longimanus, (of Ezra and Nehemiah) or Ahasuerus (of Esther) came to the throne in December of that same year. The 2300 years were to be dated 'from the GOING FORTH of the commandment to restore and build Jerusalem,' which was after the Babylonish captivity. The commandment began to go forth under Cyrus (Ezra i.) and continued under Darius, (Ezra vi.,) but was completed in its going forth in Canaan under Artaxerxes or Ahasuerus.[317] In March or April, B. C. 457, in the 12th Jewish month, at Esther's feast, (Est. ii. 16-18,) the king made a decree, releasing the bondmen (Jews) throughout his provinces, and gave great gifts. That decree is recorded in Ezra vii., by which decree the house of the Lord was to be beautified and fitted for the restoration of the Jewish worship, and the Mosaic government was to be restored in all the land, under judges and magistrates of Ezra's appointment. Ezra left Babylon the next month after the decree was made, and arrived at Jerusalem in the fifth month, or about August, B. C. 457; and by reading the last verses in Ezra viii. it will be seen that the king's commissions were delivered to the king's lieutenant's and governors at the time of the sacrifices, or on the 10th day of the 7th month, according to the law. At that time the new judges &c., must have commenced, and the king's lieutenant's, &c., gone out of office, and this is

[317] Ellen White described this commandment similarly: "In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ['decree,' margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled: (GC 326.3).

rendered *quite certain* by chaps. ix. and x, as in the 9th month the judges, &c., came up from every city to Jerusalem: hence they had been previously appointed and gone to their stations. The 7th month would fall in October. Now 2300 years, commencing in the autumn of B. C. 457, would completely terminate in the autumn of A. D. 1844. To which point, Oct. 22, 1844, 'the vision' was made 'plain on tables,' and *fulfilled the command of God*. Also the key, Dan. ix. 24-27, or 'midst of the week,' was fulfilled in A. D. 31, according to the best testimony that I have ever seen, for the time of the crucifixion, where was fulfilled 486 1-2 years of the 2300, consequently the entire 2300 must have ended in A. D. 1844, Oct. 22. The 1335 began in A. D. 510, and will consequently end at the same date in A. D. 1845 (and not in 1846 or 1847, as several brethren have been writing in the *Voice of Truth*.) {July 10, 1845 SSSe, JUBST 142.2}

The dragon is indeed angry, and is going forth to make war with the *remnant* of the church, who keep the commandments of God, and have the testimony of Jesus Christ, or believe and obey the light from the law, and have the spirit of the prophecies. Nearly all Adventists professed to keep all the law at the 10th, but a mass have since cast away the faith they then had, and God calls them Laodiceans. O, let us all beware and hold fast that which we had; and if perchance we have cast away any of that faith and are become lukewarm, O let us be zealous and repent—heed the counsel of God's Word, Rev. iii. 16-20,—regain our former love, and spiritual discernment in his Word, and living faith that God did not mock us when he commanded us to write the vision and make it plain, and when he told us to 'blow the trumpet,' by giving us a mistaken chronology and a false midnight cry. Those events were directed by God, fulfilled his Word,—and O may we keep our confidence.

H. H. GROSS.

New York, July, 12. {July 10, 1845 SSSe, JUBST 143.1}

LETTER FROM BRO. PATTON.

Dear Bro. Snow:—David says, 'the secret of the Lord is with them that fear him, and he will show them his covenant;' and the Lord says, Gen. xvii. 21, 'My covenant will I establish with Isaac, which Sarah shall bear thee at THIS SET TIME in the NEXT YEAR;' and Paul applies this as a type for us: Gal. iv. 28, 'Now we, brethren, as Isaac was, are the children of promise.' Now I firmly believe the wise SHALL understand, and understand the TIME; I believe the HOLY Spirit will lead us into all truth, if we follow on to know the Lord, and do not cast away our confidence, or draw back unto perdition. {July 10, 1845 SSSe, JUBST 143.2}

Look at the circumstances under which Isaac, our type, was promised. It was *when* the cry of Sodom had gone up before the Lord, and their sin was very grievous, and the Lord came to Abraham, and made known to him that he purposed to destroy it. Now Sodom and Gomorrah are plainly given as a type of the doom that awaits the wicked; and here, in the type, its doom is fixed *nine months* before Isaac, the child of promise, was born. From the fact that Abraham and Sarah were 'past age' when Isaac was born, I think we may at least infer that the *Gospel Age* would be past some time before the antitype of Isaac would be fully released. Isa. lxvi. seems to me plainly to show us our position, and give us chronology. We have a very precious glorious promise—those that tremble at his Word: the Lord says he will '*look*' to them, or, in other words, he will *take care of them*, (he will show them his covenant.) He says to them, 'Your BRETHREN THAT HATED YOU, that CAST YOU OUT for my name's sake said, Let the Lord be glorified; but he shall appear to *your joy*, and *they shall be ashamed*.' {July 10, 1845 SSSe, JUBST 143.3}

It is very clear that *the Gospel Age is past* at this point of time, for the Lord says he will 'choose their delusions, and bring their fears upon them,' (and he tells them why,) because when HE called they did not hear. Then he is not calling them now,—not if he is choosing their delusions. When were the Bride and the Bridegroom united? On the 10th day of the 7th month. When may we expect the Bride to have her children? At the time appointed, or 's*et time*,' or '*according to the time of life*, as in the case of Sarah, the type of Jerusalem which is above, which is the mother of us all: Gen xvii. 21; xviii. 10-14. What will cause her to bring forth? 'A voice of noise from the CITY, a voice from the TEMPLE, a voice of the Lord, that rendereth recompense to his enemies.' This will bring on the travail of Zion, and AS SOON as she travaileth *she will bring forth*. 'Before she travailed she brought forth; before her pain came she was delivered of *a man child*,—(the first-fruit of them that slept; the first-born from the dead.)—Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once?' Yes, it will be even so; but when? At the *set time*, or according to the *time of life*, given in the type. Abraham staggered not at the promise, and *his faith* was counted to him for righteousness. {July 10, 1845 SSSe, JUBST 143.4}

For one, I look with deep interest to about the 20th of the present month for full redemption; for this I groan and pray,—earnestly desiring to put off this body of corruption and put on incorruption—immortality; and inherit eternal life. {July 10, 1845 SSSe, JUBST 143.5}

Yours in love, R. PATTON.[318] {July 10, 1845 SSSe, JUBST 143.6}

West Philadelphia, July 3. {July 10, 1845 SSSe, JUBST 143.7}

P. S. Since writing this letter, O what glory! O how precious is the Word of Truth! The Apostle Paul might well exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God.' O how plain it is that Sarah is represented as our mother, the type of Jerusalem which is above; and Isaac, the child of promise, (her seed,) a type of us. How absurd to call the church the bride! If so, where shall we find the antitype of Isaac? Glory to God for his Word!—it surely will lead us into the kingdom, and that very, very soon. R. P. {July 10, 1845 SSSe, JUBST 143.8}

LETTER FROM BRO. STRONG.

Dear Bro. Snow:—In conjunction with Bro. Cherry, some time since, we forwarded to you $1,00 for the *Standard*; we received it regularly since, and we find it mostly filled with meat in due season, and prefer its continuance rather than to confine ourselves to cold dishes, served up for us in the 'Morning Watch.' I have taken the 'Watch' and 'Midnight Cry' since they commenced, and, until within the last few months, have been much profitted by its perusal; but of late it seems the rather to fall back than advance. While the 'Voice of Truth,' the 'Day Star,' and 'Hope of Israel,' all appear to reflect the light of truth, (perhaps not without some error, as to err is human,) yet, to me, the 'Morning Watch,' if it reflects any, it is but dimly. In other words it seems to set all back several years,—It is behind the time. {July 10, 1845 SSSe, JUBST 143.9}

I think we are now in the 'dispensation of the fullness of

times,' (Eph. i. 10,)—in the time of trouble, (Dan. xii. 1,)—under the third woe and the seventh trumpet, (Rev. viii, 13, and xi. 15,)—and that the mystery of God will be shortly finished, (Rev. vii., and 1 Cor. xv. 51, 52, &c.) In order that the promise that at the end of the days Daniel should stand in his lot, my prayer is that the chariot wheels may roll on and bring the welcome day.

[318] Brother R. Patton (??), of West Philadelphia, PA.

Sometimes I am somewhat cast down, yet I am not forsaken; and I can indeed say, hitherto the Lord has led me. {July 10, 1845 SSSe, JUBST 143.10}

I believe we passed Bethel in the spring of 1844—Jericho in the 7th month, Oct. 1844—and the River of Judgment at the anniversary of the Passover in 1845: and now we soon shall arrive at the summit of Mount Nebo, where Moses died, and the chariots of fire parted Elijah from Elisha. {July 10, 1845 SSSe, JUBST 144.1}

We have a little band of some 20 or 30 who are expecting, looking for, and hasting unto the coming of the day of God; and I trust we shall be able, through grace, to hold fast our confidence. {July 10, 1845 SSSe, JUBST 144.2}

Yours, waiting for the glorious appearing of the great God and our Saviour Jesus Christ.
Marysville, O., June 17. SILAS G. STRONG.[319] {July 10, 1845 SSSe, JUBST 144.3}

LETTER FROM BRO. DAY.

Dear Bro. Snow:—'Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than Moses did say should come,' Acts xxvi. 22; 'And having hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the Just and unjust,' Acts xxiv. 18. 'Which hope we have, as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec,' Heb. vi. 19, 20. {July 10, 1845 SSSe, JUBST 144.4}

There are a few outcasts here that are yet holding with a firm grasp upon their past experience in the Advent, and are expecting deliverance soon; we have no fellowship with the doings of the Albany Conference, for we cannot subscribe to the image of the beast there erected, for we have as much fellowship with the mother as with the daughter or the grand-daughter. {July 10, 1845 SSSe, JUBST 144.5}

John C. Day

We love exceedingly the spirit of your paper, and most sincerely hope the Standard will not be lowered until the King of kings come, and we do hope our dear brethren and sisters scattered abroad will exert themselves, with us, as far as their means will permit, that it may be sustained, and may still continue to send meat to the little flock while time continues. {July 10, 1845 SSSe, JUBST 144.6}

Yours, patiently waiting and earnestly expecting the consummation of my hope, JOHN C. DAY.[320]
Lowell, June 29. {July 10, 1845 SSSe, JUBST 144.7}

LETTER FROM BRO. SMITH.

Bro. Snow:—I have taken my pen two or three times before this to address a few thoughts to you, but feeling dissatisfied with my own productions have laid them aside; but having put into my hand a little of Caesar's treasure I forward it without loss of time. We feel desirous the Standard should be sustained; and we believe it will be made the organ of God's truth, and when it shall not be we will not want it. We believe that in order to be supported in this trying moment, any paper professing to be Advent must speak out the *truth* in thunder tones. Such as are really expecting the

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[319] Silas Gates Strong (1794–1852), of Marysville, OH.
[320] For John Carter Day (1810–1895), of Lowell, see https://www.findagrave.com/memorial/231496183/john-c-day; 1EGWLM 820; https://ellenwhite.org/people/19458.

Lord, and have made themselves ready, can receive and digest truths which would occasion great pain and uneasiness in many who have proved themselves *dyspeptics*, who can receive only such food as their morbid appetites relish.[321] We are, I believe, in the last sieve, and it is *terribly* shaken, and the only chance for life is to *hold fast* upon the promises of the good Lord: here is hope; bless the Lord, here is safety: soon we believe we shall see the king in his glory. The evidence that *this is the* JUBILEE cannot be controverted. Soon the angels, holding the four winds must let go their hold, which must hoist the floodgates of the angry passions of the nations already thirsting for murder and rapine. This, it seems to me, must introduce Daniel's 'time of trouble,' and cause 'the end to be with a flood.' {July 10, 1845 SSSe, JUBST 144.8}

Another reason is conclusive in our mind that we are in the morning watch, which must effect deliverance according to the manner of Egypt, see Exod. xiv. 14, 'And it came to pass, in the morning watch, that the Lord looked into the hosts of the Egyptians through the pillar of fire, and the cloud, and troubled the host of the Egyptians.' Again, we are satisfied that the *Laodicean* state of the church is *fully* developed, and that heaven's counsel is now, 'buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see.'[322] The Lord help us to heed the counsel, that we may not be ashamed before him at his appearing and kingdom.[323] We are trying to hear What the Spirit saith unto the churches, and our little band are firm in relying upon the promises of the Lord: and we do expect that the autumnal equinox will crown all the waiting children in the kingdom of bright glory, where the wicked cease from troubling and the weary are at rest. {July 10, 1845 SSSe, JUBST 144.9}

Glory be to God! The prospect is bright and glorious Use the threshing instrument, my brother, (Isa xli. 15, and Micah iv. 13,) but hurt not the oil and the wine. The Lord Almighty direct you and all the dear scattered brethren and sisters, to follow his leading right into his glorious kingdom. {July 10, 1845 SSSe, JUBST 144.10}

Yours, in the waiting hope, JOHN M. SMITH.[324] {July 10, 1845 SSSe, JUBST 144.11}

Southbridge, July, 1845. {July 10, 1845 SSSe, JUBST 144.12}

Terrible Storm at Prince Edward Island.—A terrible gale swept over that island on the 9th June; a French woman was killed by lightning. The hurricane set in suddenly about 3 P. M. Six persons out fishing in a boat were drowned; another boat, in which were eight persons, was upset, but a vessel lying at anchor near by, they were providentially picked up and saved.—The violence of the wind blew a vessel off the stocks, building by a Mr. McDougall, and dashed the timbers apart, scattering them some distance; large hail fell in abundance, and broke all the windows facing to windward for miles along the coast—breaking the window frames also in many instances. Several houses and barns were blown down, and others unroofed and otherwise damaged; fences and trees prostrated, &c. {July 10, 1845 SSSe, JUBST 144.13}

A fire occurred in Troy, N. Y., last week, which destroyed property amounting to $55,000. It was supposed to be the work of an incendiary. {July 10, 1845 SSSe, JUBST 144.14}

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[321] The original misspells "expecting" as "expecttng."
[322] The original is missing the final single quotation mark.
[323] The original misspells "counsel" as "consel."
[324] John M. Smith (c. 1795–1847), of Southbridge, MA.

TO SUBSCRIBERS.

According to the new Post Office Law, those who subscribe for the paper will pay their subscription to the postmaster and take his receipt for the same, and he will then write to the postmaster where the paper is published, who will then pay for the paper, and order it sent to the subscriber. {July 10, 1845 SSSe, JUBST 144.15}

"THE PRESENT TRUTH."

An extra sheet has been published at our office, edited by Bro. H. H. GROSS, containing some of the more important articles which have appeared in the *Standard*. It is a rich slice of meat in due season, intended for the special benefit of those who are seeking to understand 'both *time* and *judgment*.' It will be distributed gratis. {July 10, 1845 SSSe, JUBST 144.16}

RECEIPTS SINCE JULY 1.

P M, Jackson, Mich, 1,00; P M Washington, N Y, 1,00; P M, East Hamilton, 1,00; N Bond, Cleveland, 3,00; Capt Saulter, 25cts; J Turner, Portland, 1,00; P M, Asbburnham, 1,00; P M, Richmond Corner, Me, 1,00; P M Akron, 3,50; E Curtis, Brooklyn, 50cts, J M Smith, Southbridge, 2,00; M Mortimer, Brooklyn, 1,50; J Bates[325] and Capt Ransom, Fairhaven, each 50cts; J C Day, Lowell, 5,00; C Main, Boston, 5,00; B Camp, Newark, 1,20, (all right,); D C Tourfelott, Chepachet, 2,00; G N Gale, N Wayne, 1,00; Geo Miller, Roxbury, 2,00. {July 10, 1845 SSSe, JUBST 144.17}

[CD-ROM Editor's Note: No. 19 is missing. It was dated either July 17 or July 24 because one week was skipped. We assume it was July 24 for sake of dating the next fragment.]

[325] Joseph Bates.

- *The Jubilee Standard*, vol. 1, no. 19, July 17, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {July 17, 1845 SSSe, JUBST 145.1}

Vol. I.] NEW YORK CITY, THURSDAY, JULY 17, 1845. [No. 19 {July 17, 1845 SSSe, JUBST 145.2}

THE JUBILEE STANDARD. {July 17, 1845 SSSe, JUBST 145.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {July 17, 1845 SSSe, JUBST 145.4}

at 131 DIVISION STREET, N.Y. {July 17, 1845 SSSe, JUBST 145.5}

S. S. SNOW,—EDITOR. {July 17, 1845 SSSe, JUBST 145.6}

TERMS:—Two dollars per hundred or three cents per copy. {July 17, 1845 SSSe, JUBST 145.7}

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☞ Subscribers can forward money, free of postage, for the paper by handing the amount to the Postmaster where they reside, and giving the name and locality of the paper. {July 17, 1845 SSSe, JUBST 145.9}

THE SABBATH.[326]

I have received a communication from Bro. N. Trull, of New Boston, N. H., advocating the claims of the seventh day sabbath.[327] I have two reasons for not publishing it, either of which would, I think, be sufficient. One is that our Lord and King is coming in a "very little while," and therefore it is incumbent on him whom he has appointed to rule the household, to be careful that he give nothing but 'meat in due season,' i. e., present truth. But even admitting the validity of our brother's arguments, it is no time for the agitation of that subject. We have already entered upon the great seventh day—the day of the Lord--the dispensation of the fulness of times; and, leaving first principles, let us go on to perfection. The little flock ought not, at this late hour, to be distracted and perplexed with such teachings. It is painful indeed, to learn that so many are resorting to "divers washings and carnal ordinances," as though they were seeking justification by the deeds of the law: and we almost hear the apostle of the Gentiles speaking to such, and saying, "But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

But another reason for not publishing the article is, that I have long since learned from the Book of God and the teachings of the Holy Spirit, that we are under no more obligation to obey any part of the law, given by Moses, according to the letter, than we should have been had it never been given. This may startle some, but I will prove it. I readily admit that if what is called the decalogue, or ten commandments, be binding upon us, we ought to observe the seventh day; for that was appointed by the Lord as the sabbath day, and he has

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[326] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 219–223.

[327] Nehemiah S. Trull (1815–1886), of New Boston, NH.

never authorized man to substitute the first day. But the law was given to Israel according to the flesh, and, so far as the letter is concerned, was binding upon them only. And its binding force upon them ceased when the Mosaic dispensation ended.

It is certain that all God's commands are just and reasonable. He requires nothing that we are not able to perform, But when it is said the observance of the sabbath was intended to be universally binding, is it remembered that there are inhabited portions of the earth where its observance would be impossible? In the polar regions the sun does not rise for one half the year. By what rule would the day be observed there? Will it be said that the seventh day comes in the night, and is measured by the stars, or by clocks and watches?

But let testimony of Paul settle this question: Rom. vi. 14, For sin shall not have dominion over you: for ye are not under the law, but under grace.' Rom. x. 4, 'For Christ is the end of the law for righteousnes to every one that believeth.' Gal. ii.16, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.' Gal. iii. 11-13, 23-25, 'But that no man is justified by the law in the sight of God, is evident: for, The just shall live by faith. And the law is not of faith: but, The man doeth them shall live in them. Christ Bath redeemed us from the curse of the law, being made a curse for us. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be, revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a school-master.

Can any declarations possibly be plainer than these, that the letter of the law is net binding under the new dispensation of the gospel? And is it not evident that they who place themselves under the law are, to some extent at least, in the carnality of Judaism, and under the curse? O brethren, it is high time for us to cast aside all such Babylonish rubbish, and strive to perfect our faith.

Does any one ask why the law was given? I answer, in the words of Paul, "The law is spiritual—a shadow of things to come." There was a spiritual significancy in every part of it—it contained types or figures of the things of Christ. Shall we let go the substance to grasp the shadow? God forbid. But we are told that if the fourth command is not binding, then the others are not, and we may kill, or steal, or bear false witness, &c. To this I answer, that it by no means follows that we may do those things because we are not under the law of Moses. The principle of moral conduct embodied in the law, was binding before the law was given, and is binding now, It is immutable and eternal. It is comprehended in one word—love. 'Thou shalt love the Lord thy God with all thy soul, mind, and strength, and thy neighbor as thyself.' This is the spirit of the law, and this will be the main-spring of all our action through eternal ages.

Our father Abraham was not justified by the law, but by *faith*. Let us prove ourselves his true children. Enoch walked with God by faith, having the testimony of God that he pleased him, until his translation. And yet he was not under the law of Moses. Let us walk with God as he did, enjoying the same glorious privilege, the witness of the Spirit that we are sons of God. If we have this witness, through that faith without which it is impossible to please God, and continue therein, grounded and settled, we shall soon receive the end of our faith. May the Lord keep all his children from trusting for righteousness to the works of the law.

One word more. A distinction is made by Sabbatarians between what they call the moral law,' and the Levitical or ceremonial law.' It is claimed that the former is still binding, while the latter is done away. By what authority is this distinction made? Neither our Lord or his apostles made any such distinction. When speaking of the law they never used the terms 'moral' or 'ceremonial,' but always spake of it as a whole, calling it '*the* law.' We know that such a putting asunder of that which God has joined together has been done by the churches of Babylon, but the 'outcasts of Israel' need, not be told that such authority alone is not sufficient for us. We must have 'thus with the Lord,' to satisfy us. No: there is not a particle of evidence in all God's word, that Abel, Enoch, Noah, Abraham, or any other of the worthies who lived before the giving of the law, kept the sabbath day. Nor can it shown that the law was intended for the Gentiles. Paul be says, (Rom. ii. 14,) that they '*having not the law*, are a law unto themselves.'

I would say, then, once for all, to all the waiting children of the kingdom, 'stand fast, therefore, in the liberty wherewith Christ hath made you free: and be not again entangled with the *yoke of bondage*.'

S.S.S.

July 17, 1845.

- *The Jubilee Standard*, vol. 1, no. 20, July 31, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {July 31, 1845 SSSe, JUBST 153.1}

Vol. I.] NEW YORK CITY, THURSDAY, JULY 31, 1845. [No. 20 {July 31, 1845 SSSe, JUBST 153.2}

THE JUBILEE STANDARD. {July 31, 1845 SSSe, JUBST 153.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {July 31, 1845 SSSe, JUBST 153.4}

at 131 DIVISION STREET, N.Y. {July 31, 1845 SSSe, JUBST 153.5}

S. S. SNOW,—EDITOR. {July 31, 1845 SSSe, JUBST 153.6}

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☞ Subscribers can forward money, free of postage, for the paper by handing the amount to the Postmaster where they reside, and giving the name and locality of the paper. {July 31, 1845 SSSe, JUBST 153.9}

WATCH AND PRAY.

Watch and pray! watch and pray!
Pilgrim, in this narrow way!
Strength you need each fleeting hour,
While you feel the tempter's power;
Watch and pray!
Faith shall turn the night to day! {July 31, 1845 SSSe, JUBST 153.10}

Hope and trust! hope and trust!
Child of sorrow—child of dust!
Place not here thy heart's desire,
But to heavenly things aspire!
From on high
Joys approach that never die! {July 31, 1845 SSSe, JUBST 153.11}

Pray and fight! pray and fight!
Keep thine armor ever bright!
Soon thy trials will be done,
Soon the crown of victory won!
Watch and pray!
Looking for the better day! {July 31, 1845 SSSe, JUBST 153.12}

Watch and pray! watch and pray!
Ye who feel the heavenly ray!
Christ shall all your foes subdue,
Let his grace your strength renew!

Watch and pray!
Pilgrim in life's narrow way!

For the Jubilee Standard. {July 31, 1845 SSSe, JUBST 153.13}

STRIKING CHRONOLOGICAL WAYMARKS OF THE 45 YEARS.[328]

I was interested in the articles of Bro. Gross, in recent numbers of the *Standard*, on the beginning of the 1260 years, and their termination at 1800, where the 45 years began. Some of the facts of history which he adduced, I gave briefly in a communication to the "Voice of Truth" the latter part of May, but the communication was refused publicity. Desiring still to throw in a mite induces the present article. {July 31, 1845 SSSe, JUBST 153.14}

While it seems difficult to fix the precise year of the crucifixion, there are certain great events marked by the providence of God, at regular and stated intervals, that have transpired within the limits of the ten kingdoms, during the 45 years, that seem conclusive as to the termination of the 1335 days in this present year, A. D. 1845. {July 31, 1845 SSSe, JUBST 153.15}

Before alluding to these events I wish to say a few things relative to the *prophetic month*. This is a period of 30 years, and seems frequently to be recognized in the Bible aside from direct appointment. The regulation of the law which required the individual to be 30 years old before he could enter upon the priest's office, seems to have reference to this period. Astronomically the month is the 12th part of the year, and the twelfth part, or 30 degrees, of the great circle of the zodiac. In the Revelation we have, on three different occasions, the month appointed prophetically, viz., "five months," "forty-two months," "an hour, a day, a *month*, and a year." We have, in the ascending series of this last instance, each term used prophetically, or 360 times the ordinary space or quantity. Again, what more natural than for the prophetic month to be divided, according to the quadratures of the moon, into halves and quarters, viz., 15 years and 7 years. The last division of the 1335 days is one month and a half or 45 years. Instances occur in sacred, and often in profane history, where important events transpire at both the beginning and termination of a prophetic month,—also at 15 years. One instance may be here mentioned. The 30 years from the time the abomination of desolation was placed till it had a seat, power, and great authority, being the difference between the 1260 and 1290 days, when the three horns were plucked up. We cannot fail to observe what order, beauty, and harmony are seen in the construction of the prophetic periods. {July 31, 1845 SSSe, JUBST 153.16}

It is very manifest that the abomination of desolation is the thing or object to be measured by *all* the periods in the 12th of Daniel, and that it regards the whole of the 1335 days. Let its phases be observed after the 1290 days as well as *at* and before that termination. The 1260 years obviously commence when the Gothic power and kingdom in Italy were at an end the first time,[329] by the victorious arms of the Catholics, when they took captive the Gothic king Vitiges, and possessed Ravenna, the seat of his residence. This was, according to Gibbon, in the latter end of 539, or before January 3, 540. They would seem to terminate about 1799, when the Pope was carried away captive. The 45 years evidently commenced at 1800, not only from certain events which then transpired, but from others occurring since, in the divisions of the prophetic month; so that these latter reflect a powerful light upon the period of 1800. This will be seen as we proceed. From 533, the date of Justinian's letter to the Pope, to 540, the beginning of the 1260 years, is 7 years. From

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[328] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 229–242.

[329] During the succeeding 15 years Rome and Italy were alternately in the possession of the Goths and Catholics till, finally, the latter became victorious and the state of Italy was regulated by a "Pragmatic Sanction," consisting of 27 Articles. It was sent by the Emperor Justinian to his general, Narses, in Italy, and was dated August 15, 554.

1793, when the dominion of the papacy was destroyed and annulled in the limits of France, by an act of the French assembly, to 1800, is also 7 years. France has been set forth a most wonderful spectacle during the entire 1335 years. Styled the "Eldest Son of the Church," her monarchy is the oldest in Europe,—she dates from the days of Clovis, at the very breaking up of the Roman empire. A very striking coincidence, as to time, is observable between Clovis and Bonaparte, the one near the commencement, the other at the termination of the 1290 days. Clovis came to the throne in A. D. 481, and having reigned fifteen years a pagan, was then baptized a Catholic in 496; he reigned fifteen years longer and died in 511, at the age of 45, having reigned 30 years. Bonaparte's military career dates at 1785; in the end of 1799 he was chosen Chief Consul, and in Feb. 1800, took possession, with great pomp, of the Tuilleries, the usual residence of the French kings. His civil and military career united now commenced. The latter had continued 15 years, and the two united 15 years longer to 1815, making 30 years, when he ended his public career at 45 years of age. {July 31, 1845 SSSe, JUBST 153.17}

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Let us recite some of the events of 1800 that would seem to fix the date of the 45 years at that time. The papal government was overturned in Feb. 1798—the Pope, Pius VL, retiring to Tuscany, a little north of Rome. In March, 1799, he was seized by the French and taken to Leghorn, a sea-port, for the purpose of being conveyed to Cagliari, a town in the island of Sardmin; but the English frigates cruising on the coast wanted to get possession of the Pope, which determined the French to alter his destination. They took him across the Appennines and the Alps to Valence, a town in the south-west part of France, where he died in August following. He had been torn from his dominion, and a new government established in his capital. It is usual in times of peace for the College of Cardinals to assemble on the day of the interment of the deceased Pope, for the election of a new one; but such was the distracted state of affairs that this was impossible. But the Austrians becoming victorious over the French in Italy, the college was, by this event, permitted to assemble at Venice, without the Papal territories, in Nov. 1799, and by the 13th March, 1800 elected Pius VII. He did not, however, go immediately to Rome. The French were masters of all Italy at the end of 1798, and at the beginning of 1799 had 110,000 men in that country. Austria having made a treaty of alliance with Russia near the close of 1798, the latter sent 60,000 troops to the north of Italy by the spring of 1799. The campaign of this year, while Bonaparte was absent in Egypt, *lost all Italy to the French* expect the single fortress of Genoa. The Papal territories were now recovered to the Catholics. It is worthy of note here, that in 538, 10,000 men from France, and in the spring of 539, 100,000 more under their king, invaded and ravaged the whole length of Italy, siding neither with the Gothic king nor with Belisarius the Catholic general, both of whom fled before the Franks. Through disease and other causes, the Franks lost one-third of their number and the remainder returned to France in 539. Precisely in 1260 years, after the French, with an equal number of men, have possession of Italy, and like wise yield it up in 1799. Bonaparte who had returned from Egypt, went early in 1800 to Lombardy and THE BATTLE OF MARENGO, on the 14th June, decided again the fate of Italy. What had been lost to the French in 1798 was now regained. Napoleon re-organized some of the government in the north of Italy, and returned to Paris. Rome and the Papal dominions were now, June 1800, virtually in the possession of France. The French surrendered Rome on Oct., 1799, to the Neapolitan troops, and when these evacuated the Roman territories, *subsequent to the battle of Marengo*, Murat, according to orders from Bonaparte, "carefully respected the territory of the Church, and re-installed the officers of the Pope in what had long been considered the patrimony of St. Peter's. This unexpected turn of circumstances originated in high policy of Bonaparte."—*Scott's Napoleon*. {July 31, 1845 SSSe, JUBST 154.1}

"The French army, after the great battle which gave them back Lombardy and Piedmont, expected next the re-establishment of the Roman Republic, but Bonaparte was now disposed to look upon the affairs of the Pope with different eyes. He now suffered the government of the Pope to continue, unexpected to other nations, to aggrandize himself."—*Lockhart's Napoleon*. {July 31, 1845 SSSe, JUBST 154.2}

From the field of Marengo Bonaparte despatched the Bishop of Vercelli to enter into negociations with the Pope for the re-establishment of the Catholic religion. On the 9th of July, 1800, Pius VII., the new Pope, as such, for the first time, entered Rome, and on the 25th was restored, by Bonaparte, to the government of the Papal dominions. "He was allowed by all parties," says Spaulding, in his history of Italy, 1842, "to return to Rome and assume the government of provinces which had formed the Tiberian Republic." {July 31, 1845 SSSe, JUBST 154.3}

Now the abomination of desolation is again enthroned; it is not now the Eastern Roman empire, with Constantinople and Justinian, but the Western, with Paris and Napoleon. But the events of 1809 tear up again every thing by the roots, as was done ten years before. Events in the life of Napoleon, in the history of France, and in the annals of the Papacy, fix the date of the 45 years at 1800. This position is much strengthened by the chronology of certain events transpiring *during* the 45 years which we proceed to specify. {July 31, 1845 SSSe, JUBST 154.4}

If we are right in dating the 45 years at 1800, then, by the events transpiring at 1814 and 1815, they are naturally divided into two parts, one of fifteen years, half a prophetic month, and the other of 30 years, a prophetic month. The period of 1814 and 1815 is eminently a very important era in the history of the abomination of desolation;—it was also a distinguished epoch as to the nations of Europe and the whole civilized world. 1st. As to the nations: they were all now hushed to peace. The war between the United States and England then terminated. Mr. Alison, in his history of Europe, confined to the period from 1789 to 1815, remarks of the latter year, it was "at the close of the longest, the bloodiest, the most costly war which history records." The bloodiest:—M. Dupin estimates the loss of men to France at 2,000,000. Austria lost half as many more; so that we may safely estimate the total loss of life among the nations, during this period, at 4,000,000 of men. The most costly:—England alone, during this period, raised $5,000,000,000 to carry on the war, the greater part by taxation, the remainder by loans as a permanent debt. This is a sum greater than the whole present taxable property of the United States. Mr. A. in his history quotes other authors who had written histories of this same period, and gives a list of upwards of 300. The press is still increasing the list. Surely it was an eventful period, terminating at 1815, that called forth so many pens in delineating its dark features, and telling the sad, sad tale. {July 31, 1845 SSSe, JUBST 154.5}

2d. As to the abomination of desolation. Whilst Bonaparte was in his civil career, from 1800 to 1815, he had his foot upon the neck of the Pope. Says Ranke, in his history of the Popes, "Bonaparte's notion was to retain him, Pius VII, but in a state of absolute subjection, to make him a tool of his own boundless ambition." When Bonaparte was crowned emperor in 1804, it was to give to his coronation the religious sanction of the holy oil that he required the Pope to come from Rome to Paris. There had been no example of the kind towards the kings of France for 1000 years; and never before had a Pope left Rome to perform abroad such ceremonies. Because Pius VII. would not yield to all his demands, Bonaparte, in 1809, issued his decree, declaring the temporal sovereignty of the Pope at an end, and incorporating Rome with the French empire. Pius VII. was seized a captive, carried into foreign countries and imprisoned till January 1814. Bonaparte thought it expedient to release him, when he immediately set out for Italy, re-entered Rome in May following, and commenced the exercise of all his functions temporal and spiritual. When

Bonaparte is taken out of the way then that wicked is again revealed. The beast had been wounded unto death, but at this time his wound becomes healed. He is to live 30 years longer. But yet there was wanting one thing to make the Pope's restoration strictly official, and that was *the action of the Vienna Congress*. This Congress was convoked to adjust the affairs of Europe as they were before the war, We will recite briefly the history by which Pius VII., liberated from his prison in France, regained the perfect dominion of his territories. At the entrance of the Allies into Paris, early in April, 1814, a provisional government of France was established. The Pope, who had set out in January for Rome, was detained in the south part of France, and the final order for his deliverance procured from the provisional government. Among several decrees passed by the provisional government, was one "to restore the Pope, in due honor, to his territories." The treaty of Paris, May 30, 1814, provided that Italy, out of the limits of those countries that will return to Austria, was to be divided into sovereign states. Early in June the sovereigns of Russia, Prussia and Sweden went from Paris on a visit to London, where they had an interview with the Prince Regent. Ranke remarks, "to these three anti-catholic sovereigns alone, who were then met in London, was the wish of the Pope to recover the entire Papal states first submitted. In his address to the Cardinals, communicating *the fortunate result of his negotiations*, he expressly mentions the

services of the sovereigns who do not belong to the church of Rome." The London Conference doubtless referred the matter for final decision to the Vienna Congress. The wide range of matters for the adjudication of this tribunal, made it the greatest and most important assemblage in civil affairs which the world ever beheld. Dominions, thrones, estates, and crowns lay in one vast pile, confusedly commingled. Like a mighty tornado that had swept through the forest, had been the fifteen years career of Napoleon amongst the governments of Europe. Such had been the wide circle of the engulphing maelstrom that distant islands of sea and ocean had their political relations adjusted by this congress of kings, emperor, princes, nobles, ambassadors and warriors. In this universal wreck lay prostrate that supremacy, which, in former ages, wielded its sceptre over the kings of the earth and all kindreds, tongues and nations. It had been apparently slain, so that every thing, so far as that supremacy was concerned, was as lifeless as the grave; but the momentous events of 1814 brought resuscitated, instantaneous and vigorous life. Truly has Ranke remarked, speaking of the events of 1814, that "it was the commencement not only of a *new age* for the world but of a NEW ERA for the Holy See." {July 31, 1845 SSSe, JUBST 154.6}

The congress commenced its session in the autumn of 1814. Representations from several of the smaller states of Europe were not allowed to take part in the Congress, but were in attendance, and their interests attended to by the greater powers. Cardinal Gonsalvi, from the court of Rome, was admitted through the special interference of the Prince Regent of England. Nothing definitive was done by the congress till about the time of Bonaparte's escape from Elba, in March 1815. Some time during the spring the affairs of the Papal States were settled by the congress. The exact date is not ascertained. Spalding in his history of Italy says, "the restoration of the legitimate dynasties [of Italy] partially effected in 1814, was completed the following year. On the 7th of April 1815, Francis of Austria proclaimed the erection of northern Italy into a monarchical state by the name of the Lombardo-Venetian kingdom. The Pope was *confirmed* in his sovereignty. All the suppressed orders ever known in Christendom were restored in the Papal state to their full ecclesiastical rights." From all this history it is manifest that the Pope acquired the government of the Papal territories, first, by the decree of the French government which had subverted him. Second, by the implied construction of the treaty of Paris, and the tacit consent of the great powers. Third, by the London Conference. Fourth, by the act of the Vienna Congress. The Congress broke

up May 25, 1815. By the compact entered into by the Congress all the powers of Europe are pledged to uphold the government of each individual state or member, so that the abomination of desolation has a more powerful safeguard than it ever had before. A million of bayonets, if needed, would second the wishes of the Pope. Whether Protestant, Greek, or Catholic, they unite and "have one mind and shall give their power and strength unto the beast. For God hath put in their hearts to fulfill his will and to agree and give their kingdom unto the beast, UNTIL the words of God shall be fulfilled." The combined power of Europe is confederate to uphold the government of the abomination of desolation. A case in point. A recent note from England, France, and Austria, to the government of Switzerland insisted that the compact of 1815, must be strictly observed. It is stated that the action of these powers had begun to be beneficially felt in that country. {July 31, 1845 SSSe, JUBST 155.1}

Here, then, at 1815 we have the great seal of the congress of Vienna affixed, restoring the pope to his dominions. Dark, thick, heavy, had hung the clouds during the previous fifteen years. Even in spiritual matters the Pope had yielded to Bonaparte's demands one point after another, till hardly any thing remained. But suddenly the clouds break and disperse, and the abomination of desolation rejoices as if in a new creation, and exults in the dawn of a second and glorious age. The gifts of Pepin and Charlemagne are ratified by the highest authority which it is possible can exist among men, the Vienna Congress, and the Pope received at their hands in the most solemn manner the re-delivery of the patrimony of St. Peter's. Guarded by the combined power of all Europe, a power compared with which that of Justinian at the dawn of the supremacy in 533 was week and insignificant, Pius VII. entered at once upon the exercise of his spiritual functions to the fullest extent of his predecessors; for, "all the suppressed orders ever known in Christendom were restored to their full ecclesiastical rights." He feels that his own security and that of his successors in all coming time is fully insured without even an equivalent, and that the rampart which surrounds him is more impregnable than his castle walls of St. Angelo. The old woman that had so long ridden the 10 horned beast was rather unceremoniously dismounted, when she tried for a short time a two-horned beast, but he was a most ungained animal. At length, (as she must have a beast to ride on) in 1815 she mounts a fifty horned beast which, for 30 years has carried her with *great* steadiness, for the greater the number of horns the greater the strength of the animal. The steed ambles along much to her liking, and she feels and acts very queen-like.[330] The period of 1815 or 1305 days is as marked as that terminating the 1290 days. From 1815 we count 30 years a prophetic month, to 1845.[331] We are not, therefore, surprised at the religious movement under Mr. Ronge, now going on in Germany, where numbers are expelled the Catholic Church by the See of Rome—nor at the outbreak in Switzerland—nor at the unparalleled excitement in England on the Maynooth grant, for the little horn that was small in 1815 has very much grown in a prophetic month. Let the 1335 days be divided into prophetic months and days as follows. {July 31, 1845 SSSe, JUBST 155.2}

A. D. 510	540	1800	1815	1845	1845
	1	42	½	1	—44 1-2 months.
	30	1260	15	30	—1335 days.

Advancing from 1815, we come, in 15 years, half a prophetic month, to 1830, where we find another revolution in France in July, bringing Louis Philippe to the throne. That nation counts regularly on a revolution every 15 years since the present century began. George IV., who was

[330] From "The old woman that had" to "queen-like" is not in the 1848 republication.

[331] The "Holy Alliance" was formed at Paris Sept. 26, 1815, by the sovereigns of Russia, Austria, and Prussia. Subsequently the Prince Regent of England became a party to the alliance. Its prophetic month is about expired.

crowned in 1821, the year that Bonaparte died, deceased in June 1830. Pope Pius VIII. died in Nov. 1830. The present Pope Gregory XVL. was elected Feb. 1831, but the pontificate had been put in commission *at the death* of Pius VIII. in 1830. In 1830 France took Algiers, a part of what was the Vandal kingdom, and in 1844 invaded Morocco, bombarding Tangier, the extreme west of the Vandal kingdom on the Atlantic, and dictated the terms of peace to her foe. {July 31, 1845 SSSe, JUBST 155.3}

Travelling on we come to another way-mark at 1838,—*the Coronation of Queen Victoria*, placed 7 years before the end. William IV. died June, 1837, when Victoria was proclaimed, but her coronation did not take place till the next June. There has not been a coronation since that time *within* the limits of the "ten kingdoms," and that was probably the most splendid pageant of the kind which modern times have known. Special ambassadors were sent from most of the European courts to be present on the occasion. It was Europe in attendance at the last coronation ever likely to be held in the ten kingdoms. Victoria was upon every tongue the world over. England, on the loftiest pinnacle of fame ever attained by any people, would make the coronation, as a single act, the most shining and marked event which has occurred since that time in the ten kingdoms. The crowning of Clovis a Consul, we have been ready to allow, commenced the 1335 days; why not grant that the coronation of Victoria may be a providential way-mark at 1328 days? {July 31, 1845 SSSe, JUBST 155.4}

We have then, at the beginning of the 45 years in 1800, a revolution and a new constitution in France—*the re-conquering of Italy* by France and a new order of things at Rome. We have, at 1815, the action of all Europe by the Congress of Vienna affixing its great seal, forever as to time, to the restoration of the Pope to his kingdom, and his kingdom to him—the final downfall of that extraordinary man, Napoleon, and a great revolution in revolutionary France. We have, at 1830, another revolution

in France, changing essentially the features of the government. We have, at 1838, though not an unusual yet a most renowned occurrence of the kind—the coronation of Victoria, 7 years before 1845. {July 31, 1845 SSSe, JUBST 155.5}

Faithful sentinels have these events been, giving warning at regular and stated intervals. These events have respected the governments of England, France, and the papacy. Is the application of these events considered *fanciful*? Let it be remembered that ALL PROPHETIC CHRONOLOGY, in some way, respects governments. The termination of the 70 weeks, or cutting off of Messiah, is the only exception. If such way-marks as at 1800, 1815, 1830, 1838, were to be set up by the providence of God at the exact divisions of the prophetic month, in what part of the world should we expect to find them? In Asia? No. In Africa? No. In America? No. In Northern Europe? No. Where then? Manifestly within the limits of the ten divisions of the forth kingdom,—southerly of the line ascending the Danube, down the Rhine, and taking in Britain as the northern boundary of that kingdom. And here is precisely the location of these events. Shall we not pay some regard to these way-marks that stand so near us—so prominent—as well as look back, 1800 years to settle a point in chronology, which, at that distance, has a space of seventeen months, at least, in dispute? May we not reasonably infer—does not the conviction force itself upon us—that the revolution of all the lesser cycles, the divisions of the prophetic month, will fall in with, harmonize, and end with the revolution of the greater cycle—the 1335 days,—and that this of necessary is in 1845? {July 31, 1845 SSSe, JUBST 156.1}

In view of these things can we look to 1846 as the end of the 1335 days? Where are the events of 1801—at 1816—at 1831—at 1839, that will synchronize with that termination? Again we ask—*Where are they*? {July 31, 1845 SSSe, JUBST 156.2}

The things herein set forth are commended to the judgment of the candid reader. Whoso readeth let him understand.

Cleveland, O., July 8, 1845. A. PENFIELD.[332]

THE JUBILEE STANDARD.
'Lift up a Standard for the People.'
NEW YORK, THURSDAY, JULY 31, 1845. {July 31, 1845 SSSe, JUBST 156.3}

AN APOLOGY.[333]

If there be any who are disposed to complain of us on account of our straight-forward, uncompromising course, and the severity of some of our remarks, this is our apology:—We have been put in trust, by the Lord, with the care of the flock, or household, as a steward of the mysteries of God, and required to be faithful: and it is at the peril of *his displeasure*, which is far more to be dreaded than thing else, for us to adopt a different course. If any unjustly charge us with *taking too much upon us*, we would caution them to beware that they perish not in the gainsaying of Korah. See Jude 11 v.; Numb. xvi. We are quite certain that our blessed Lord is not displeased with the course which we have pursued, but that he approves. We would therefore continue in the work which the great "master of the house" has given us to do—not acting from the dictates of human wisdom, human policy, or human sympathy. Neither will we do any thing through strife or vain-glory: but, standing in the counsel of God, we will hold up the standard of His precious truth, and oppose fundamental error, though it may be taught by our dearest friend on earth, and though, as a consequence of pursuing this course, we should be compelled to pluck out the right eye or cut off the right hand. Should we teach pernicious doctrine to the flock, we should be guilty before God. Should we receive a teacher of false doctrine, knowing him to be such, and permit him to teach in our place, we would be equally guilty. And should we receive papers which we verily believe such error, and circulate them among our brethren, we should likewise be guilty. This is all the apology which the Word gives us liberty to make. {July 31, 1845 SSSe, JUBST 156.4}

IS WASHING FEET AN ORDINANCE?[334]

If there be any one thing which we ardently desire, and for which we fervently pray, it is that we may be enabled by the abounding grace of God our Father, to understand and love and obey all his truth. With us this is paramount to all other consideration. When it pleased the Lord, in great mercy, about five years ago, to bring us from the darkness and misery of infidelity and sin, we determined not to confer with flesh and blood, and that no motives drawn from a regard for reputation, wealth, or friends, should induce us to sacrifice one principle of truth and duty. Although we were deeply sensible that we had by unbelief in God's blessed Word, and consequent transgression, become obnoxious to the wrath of a righteous God, and sometimes were tempted to fear that our sins were too great to be forgiven, yet we firmly resolved that as fast as the Lord should show as truth, we would, like a little child, receive it, and that whatever duty should be

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[332] "A. Penfield" is Alanson Penfield (1798–1871).
[333] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 242, 243.
[334] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 243–249.

made known to us from the blessed Word we would do it at all hazards, even though we should perish at last. This has been the principle of action with us ever since. From that day to this our constant inquiry has been, "Lord, what will thou have me to do?" And truly we can say, "Hitherto the Lord hath helped us." Our path has been onward and upward—shining more and more; and we trust it will continue to grow brighter unto the perfect day. To God be all the glory. {July 31, 1845 SSSe, JUBST 156.5}

In regard to the question which heads this article, we have diligently enquired at the mouth of the Lord. We have carefully examined the *Word*, and, at the same time humbly and earnestly sought the guidance of the *Spirit*, in reference to this matter, and the result has been a calm and firm decision of the above question in the negative. {July 31, 1845 SSSe, JUBST 156.6}

We have forborne to say much upon this subject, because we saw that some of our dear brethren appeared to be quite strenuous and rather sensitive in regard to it, and we did not wish to do or say any thing that might wound their feelings, unless there were an absolute and imperative necessity for it. But we are convinced that we should be culpable did we remain longer silent. The Law of God commands us to rebuke our neighbor and not suffer sin upon him. And if we may not suffer our neighbor to sin unrebuked, surely we must not permit a radical error, either of doctrine or of practice to pass among *our brethren* without an effort to correct it. True, there may be those who regard themselves as our brethren, but are "unteachable and unstable," who will not receive correction. But it is not so with the true disciple of Jesus. On the contrary he will meekly receive doctrine, reproof, correction, and instruction in righteousness from the *true minister* of Christ, the *faithful* and *wise servant*, whom *the Lord* hath made ruler over the household, and who is commanded to "rebuke with all authority" Tit. ii. 15. The Word also declares, Prov. ix. 8, "Rebuke a wise man and he will love thee." {July 31, 1845 SSSe, JUBST 156.7}

But at this time it is not our purpose so much to *rebuke* as to *instruct* those whom we see to be in error. Let us come then at once to the point. *For what purpose did our Lord wash the feet of his disciples*? To this question one of two answers must be given:—either that he intended to institute an *ordinance* to be per-

petuated in his church, or, that by an *extraordinary example* of condescension on his part he intended to give his disciples a practical lesson of *humility* which would exert a salutary effect upon them, and which they could not easily forget. There is no escaping from the conclusion that one or the other of these answers must be the true one. {July 31, 1845 SSSe, JUBST 156.8}

As it regards the former position, that: our Lord intended to institute an ordinance, let us in the first place enquire, what is an ordinance? The word itself is derived from *ordain*, which signifies precisely the same as *appoint*. An ordinance, therefore is an *appointment*: and in this sense *baptism* and the *Lord's appear* are divine *appointments*, wherein, by certain significant acts, *not in themselves necessary*, and of no utility aside from their *special use as ordinances*, certain divine and glorious things in the economy of redemption are symbolized, and thus the *faith* of God's little ones is assisted by the sacred use of *sensible signs*. The bread which, in the Eucharist or supper, is broken and eaten, represents the body of our adored Saviour, broken for his people:—the wine which is poured out and drunken, represents his precious blood shed for us. And it is by that *faith*, without which we have no principle of eternal life in us, and which is assisted merely by these symbols, that we feed upon the body and blood of the Son of God, and show forth has death *till he come*. Baptism also is a most perfect and striking symbol of burial and resurrection, and was instituted at the very *introduction* of the gospel dispensation, i.e., the ministry of John—was to be perpetuated according to express command of Christ, while the gospel was preached to the

Gentiles—and its observance to cease when the times of the Gentiles should be fulfilled and the *sealing time closed*. By it the believer symbolized his faith in "*Jesus and the resurrection*," and thus became entitled to the promised Spirit of God. Thus we see that those divine ordinances or appointments were of great utility as symbolical of the grand objects of faith; but were not necessary, and could confer no particular benefit aside from their use as symbols. {July 31, 1845 SSSe, JUBST 157.1}

But is the washing of feet a symbol? We think no one will claim that it is. If any should say that it is, it devolves on them to show what *object* of our faith is symbolized by it. We think this can not be done. But, as we have seen, baptism and the Lord's supper were acts which of themselves conferred no benefit. Was it so with the washing of feet? Certainly not. Every one who knows any thing of the subject is aware that in Judea, where sandals or shoes were worn, which did not cover the feet, or the feet were entirely bare, and where the climate was warm and the roads dusty, it was as necessary for those who had been walking, to wash their feet at night, before retiring to rest, as it is among us for a man who has been at work all day in a dusty field or garden, to wash his face or hands. Not only so, it was very common for *servants* to wash the feet of travellers or guests; and no one was *hospitably* entertained unless, on his entrance into the house, water was brought *for his feet*. This is evident from our Lord's words to Simon, (Luke vii. 44,) 'I entered into thy house, thou gavest me no water for my feet.' It was therefore *a necessary act of hospitality* to furnish water for the feet of a guest, and *an act of service* rendered, merely, for one person to wash another's feet. When Jesus washed his disciples feet, therefore, he was rendering them a *necessary service*; although, as Peter justly regarded it, it was *extraordinary* that he should condescend so low. Truly he "took upon him the *form of a servant*." {July 31, 1845 SSSe, JUBST 157.2}

This brings us to the true answer to the question, *for what purpose was this done*? It must not be forgotten that there had just been a strife among them who should be *greatest*: see Luke xxii. 24. Let it be remembered also that they were all *apostles*—ordained *ministers of the gospel*. As they were hereafter to proclaim the gospel, and plant churches or congregations of saints, to whom they were to be examples, and as it was indispensably necessary, not only for their own sake, but also for the sake of those to whom they should minister the word of Life, that these apostles should possess and exhibit a spirit of *meekness* and *humility*, Jesus determined by a most striking "*example*," to teach them a lesson, and show them that, instead of striving "who should be accounted the *greatest*," they must strive who should be "*least* of all and *servant* of all:"—instead of *lording* it over each other they should seek, by love and humility, to *serve* one another. {July 31, 1845 SSSe, JUBST 157.3}

And what so fitting an occasion could our Lord have selected, to teach this lesson, as the one he did select? He was about to be taken by wicked hands and crucified. He was partaking with them of the last supper, and instituting the Eucharist in place of the Passover. Amid all the solemn interest of that scene, and *before he had concluded the supper*, he rises, lays aside his outer garment, girds himself with a towel, *after the manner of a servant*, pours out water, and washes all their feet (not excepting even Judas the traitor,) and then puts on his garment, and *resumes his place at the table*. It is evident that the disciples did not understand the import of this transaction. As he came to Peter, who was usually the spokesman of the twelve, for the purpose of washing his feet, Peter could not forbear expressing his *surprise* and *astonishment* that his Lord and Master should descend *so low* as to perform the work of a *menial servant*. "Lord!" says he, "dost thou *wash my feet*? Says Jesus, "What I do thou knowest not now, but thou shalt know hereafter." In other words—this act of mine you do not now understand, but by and by I will explain it to you. Peter replies,—"Thou shalt never wash my feet." It as perfectly clear that Peter did not object to

having his feet washed, but he was unwilling that has Master, the great Messiah, should degrade himself so much. "Dost *thou* wash my feet? *Thou* shalt never wash my feet,—i.e. thou shalt never become my *servant*. But Jesus assured Peter that unless he washed him he could have no part with him. We apprehend that our Lord here speaks of *cleansing from sin*. But Peter understood it not, but instantly replied,—"Not my *feet* only, but also my *hands* and my *head*." Rather than be cut off from his dear Master, Peter was willing that he should *wash him all over.* No doubt Peter was speaking of the *literal* washing, but Jesus, after has manner of *parabolic teaching*, was speaking of a *spiritual cleansing*—for he says, "He that *is washed* needeth not save to *wash his feet*, but is *clean every whit:* and ye are clean *but not all*." That our Lord was speaking of spiritual cleaning is evident from thus last expression, "*ye are not all clean*." Judas had been washed with water as well as the rest. Jesus had washed *the feet of Judas* as well as those of the others. And yet Judas was *not clean*, though it does not appear that he had any objection to having *his feet washed*. But no waters, let them be applied as they might, could wash away his deep and damning sin. Having performed this *lowly act of service* for the disciples, our Lord proceeds to explain. "*Know ye what I have done unto you*?" Did they not know that he had *washed their feet*? Why then the question? He evidently meant, do you understand the *import* of this act? And the question was merely an introduction to the explanation which he gave. "Ye call me Master and Lord: and ye say well, for so I am. If I then *your Lord and Master*, have *washed your feet*, ye ought also to *wash one another's feet*." That is, if I have *descended so low* as to become your *servant*, you ought also to *serve one another*, and not be striving which of you should be *accounted the greatest*. "For I have given you AN EXAMPLE that ye should *do as I have done unto you*." What had he done to them? Why he had become *their servant* in the performance of a *common* and *necessary act*. He would have them copy his *example*, and carry the spirit of it out in all their conduct towards each other, for "the *servant* is not *greater* than *his Lord*, neither *he that is sent greater than he that sent him*. If ye *know these things*, happy are ye *if ye* DO *them*." If ye *understand* this *lesson* which I have been teaching you, blessed are ye *if ye reduce it to practice*. {July 31, 1845 SSSe, JUBST 157.4}

NOTICE.

We published no paper last week for two reasons. One was, *we expected the Lord*—the other, *want of means*. We shall publish weekly if we receive the necessary funds. {July 31, 1845 SSSe, JUBST 157.5}

There are some complaints from our friends that they do not always receive their papers. They are regularly mailed. Probably intercepted by the *house of Esau!* {July 31, 1845 SSSe, JUBST 157.6}

LETTER FROM BRO. FLAVEL.

Dear Bro. Snow:—What a midnight darkness does unbelief shed over the Word of God;—this is clearly manifest when we look back on the history of the unfaithful and worldly-minded church in every age. God has given us a CHART, by inspiration, of all her movements: this chart has been spread open before her—and what is most strange, that she could act out the whole scenery and never know that she has fulfilled a single part in the entire drama: but when {July 31, 1845 SSSe, JUBST 158.1}

"Faith lends its realizing light,
The clouds disperse, the shadows fly,

The invisible appears in sight
And God is seen by mortal eye." {July 31, 1845 SSSe, JUBST 158.2}

As to the part that is now being fulfilled before our eyes, its importance is proved from the prominent place which it occupies in the Bible. When the command was complied with in writing the vision and making it plain on tables, what an effectual door was opened in the proclaiming of that message; all the learning and talent of the day were confounded in striving to close this door. {July 31, 1845 SSSe, JUBST 158.3}

We generally believed that those men, with all that united with them in doing this work, were fighting against God,—and I believe so still. But in the delivering this message no doubt many of us felt our importance, in being called to such a work: God saw this importance could not go into the kingdom. Witness the case of Moses, with all his meekness, in one instance—in not giving the glory to God. {July 31, 1845 SSSe, JUBST 158.4}

The world, and a worldly church, received their trial first, but we little expected that God had a trial for us, in order to purify and make us white: to bring us into perfect contempt in the eyes of the world. In the spring of '44 we all began to slumber and sleep, from the want of definite time; we were waked out of this sleep by the voice of one crying in the wilderness, "Prepare ye the way of the Lord,—make his path straight." {July 31, 1845 SSSe, JUBST 158.5}

At first this message seemed to be charming, for all Jerusalem went out into the wilderness together, but many soon got sick of their prospects, and before the cloud removed from the tabernacle to show us our next march, some were found running in every direction: why, say they, if we were to pass through such a scene as that it would kill us. That is just what God intended,—if you had followed Levi to the end, to purify his sons as gold, and to make them dead to this ungodly world. {July 31, 1845 SSSe, JUBST 158.6}

But they were not satisfied with his treatment, and immediately applied to another, who administered a little unbelief, and in a few days they could join with the old mother in saying,—"you know not when the time is." Thus they made themselves welcome guests at the great feast of the world, over *our* disappointment. {July 31, 1845 SSSe, JUBST 158.7}

The little daughter interested them all, and from the influence of the old mother poor John has to lose his head. It was the uniting of the law and the prophets in John that made him the messenger; he was a regular son of Levi, and he came in the spirit and power of Elijah; it is the same in the second advent, with this difference,—the priesthood being changed, Christ now takes the place of John in the administration of the law; this is he that was to come after John, with a fan in his hand; he evidently places the work of his follower just where we are. When our Lord read from Isaiah lxi., he stopt when he came to the "day of vengeance," and closed the book: this was not his work then. Fire, is used for purifying, by suffering affliction, or passing through fiery trials: it is also used for destroying: his work is to purge his floor by fire and by the Holy Ghost; and, glory to our King, this work is going on: the cities are being baptized; and we are passing through trials, and have the baptism of the Holy Ghost. This makes our messenger the more honorable, and makes the crime the greater in cutting off his head, by throwing away the law of types,—those who reject the law must never preach from our Lord's text, Luke xxiv. 27, or from Paul's, Acts xxviii. 23. {July 31, 1845 SSSe, JUBST 158.8}

I am now satisfied you are right respecting the Jubilee commencing in the fall: it is evident the Jews could not keep a jubilee according to the law, without sowing or reaping, commencing in any other place: but the time of release proves it fully. Deut. xxxi. 10; xv. 1; Jer. xxxiv. 14; Ex. xxiii. 16; xxxiv. 22; we revert back to the original year, in the time of Abraham, and the types that belong to the gospel are arranged in accordance with that year: with this change of the year we are prepared

more fully to apply the types. Israel crossed Jordan on the 10th day of the first month, which corresponds with the 10th of the 7th month, under the change; they celebrated the feast of unleavened bread on the 15th of the same, when the *manna* ceased,—which was a type of the faith of the gospel, John vi. 32, 33; Heb. ix. 4: this last passage shows that the manna was placed with the tables of the Law, in the golden pot; the one a shadow of the law that was to be written on our hearts, Rom. ii. 15; 2 Cor. iii. 3; the other of the faith of the gospel, or the bread that comes down from heaven, 1 Cor. x. 3; this agrees with the feast of tabernacles according to the change of the year, when the gospel manna will cease for the new wine of the kingdom. {July 31, 1845 SSSe, JUBST 158.9}

Let us now apply the translation of Elijah: the first place the Lord called him to was Bethel; the first place the messenger called us to a definite point by the law, was the 10th of the 7th month. This is where Jeroboam was called out of Egypt, to divide the kingdom of Israel; he was afraid of the children of Israel going up to Jerusalem to worship, for fear he should loose them all; he set up two calves, and said, "Behold thy Gods, O Israel, which brought thee up out of the land of Egypt." He also led them away from their true time, and devised it out of his own heart, 1 Kings xii. 32, 33. How I could wish all God's people to see the meaning of those two verses; mark, he got them away from the feast of tabernacles; this was at Bethel, where Israel and Judah were divided; this was also the place where Jacob rested at night, when fleeing from Esau his brother, Genesis xxviii. 16 to the end; and xxxv. 14, 15: this is where Jacob's name was changed from Jacob to Israel; the place was called Bethel, or house of God; the meaning of Jacob is to supplant: this is where our great High Priest's name was changed: he takes possession of the house of God in the heavens, and the kingdoms of the world are supplanted. {July 31, 1845 SSSe, JUBST 158.10}

The next place Elijah went was to Jericho: that is, his month or moon. Those who had patience to wait till the cloud was lifted, saw that their next march was to the Lord's month, or passover; there the cloud rested again; but some who felt determined to stay out in the wilderness with the messenger, said in strong faith, "As the Lord liveth, and as thy soul liveth, I will not leave thee: he went next over Jordan, which I believe to be the 10th day of the 7th month; all the distance or time we have to go over it, is to the 15th, when the light bread that comes down from heaven will be changed for the old corn of the land, which will be a double portion of the spirit, to change these vile bodies. This is the time when the temple will come together without the sound of a hammer, and be dedicated at the feast of tabernacles, 2 Chron. vii. 8-10. God has enjoined two sabbaths on the church, the one a day, the other a year. The yearly sabbath belongs to the original year, and would have continued to the end of time, had Israel been faithful and retained their kingdom: but the antitype stands the same. The sabbath during which our Lord lay in the grave was the darkest hour with his disciples; not long before they had returned to him, filled with exultation, saying the very devils were subject to them in his name; but now the scene is changed—the cause for which they left all is brought into contempt. A few days before they had their thousands following them; but now they begin to doubt, themselves, whether it was not a delusion, and say we thought it was he that would have redeemed Israel. Ah, what a day of darkness! their enemies thought they had seen the last of this fanaticism; but the day passed over, and the Saviour rises the third day, according to his word, at the end of the sabbath. What a sermon he must have preached while on his way to Emmaus, from Moses and the prophets. The analogy is too plain to require an application: as the first fruits were raised at the end of the sabbath day, so will the harvest be raised at the end of the sabbatical year. {July 31, 1845 SSSe, JUBST 158.11}

I think we have further evidence to sustain this point: Isa. xxi 11, to the end: the question is asked, "What of the night?" we must then be some place in the night. The watchman's answer proves it: he says, "the morning cometh, and also the night." It is clear from this 13th verse that we are their brought into the wilderness: from this point the watchman gives us two watches,—this agrees with Luke xii. 38, where we have only two watches after the wedding; the length of the two watches is proved by the 16th verse of Isa. xxi. "For this hath the Lord said unto me, Within a year according to the years of an hireling, and all the glory of Kedar shall fail:" the hireling's year was reckoned from the feast of tabernacles, Deut. xxxi. 10; Jer. xxxiv. 14: the meaning of Kedar is blackness and sorrow. {July 31, 1845 SSSe, JUBST 159.1}

The passover will be fulfilled in the great marriage supper of the Lamb; the invitation has been given to the world to come to this supper, but they have rejected it; now they may see their doom: Zech. xiv, 12, to the end; this passage proves that the invitation is to the feast of tabernacles, which must be the fulfillment of the passover. {July 31, 1845 SSSe, JUBST 159.2}

But some may say, supposing we know that all Israel would be gathered on the 15th of the 7th month, and wave their palm branches, how do we know when the 7th month is? Were we to reckon one year according to the 7th month, when the cry was given, allowing 12 moons to the year, then we would fall behind the time of the commencement of the last year, 11 days, which would bring us to the time of the Rabbi Jews. But I think the Lord has provided for this deficiency, in the year of Jubilee: the sun was darkened May 19, 1780, at a full moon; allowing 13 moons to last year, which must be done when 12 will not reach the harvest; then this year would have the 14th of the 1st month, reckoning from the change on the 19th of May, the same day the sun was darkened; counting from the same time it would bring the 15th of the 7th moon on the 13th of Nov., the same day on which the stars have fallen so often. The Lord does not throw out his signs promiscuously, he is a God of order.

Newark, July 20. ABRAHAM FLAVEL.[335] {July 31, 1845 SSSe, JUBST 159.3}

LETTER FROM BRO. FLAGG.

Dear Bro, Snow:—I have delayed writing to you until my mind should become settled in relation to our present position. That time has now fully come. I do rejoice that I was permitted to visit New York when I did. Since the day I left you I have been searching for light, and the way has been more and more clear, until I am fully convinced that your position, mainly, is right; viz., that the movement last summer and autumn was "*the true midnight cry*,"—that the gospel dispensation then closed upon the world—and Christ our Lord *was then crowned* KING, and received the kingdom. {July 31, 1845 SSSe, JUBST 159.4}

I have been preaching and visiting the *brethren* in this place for one week, and find a little band waiting, like Simeon of old, for "the consolation of Israel;" they have no disposition to receive the mark of the beast, or worship his *image*, or to become a component part of the Laodicean church,—but feel and believe that they have done the will of God, and are with patience waiting for the promise. {July 31, 1845 SSSe, JUBST 159.5}

I tell you, brother, it is only in the streets and lanes of the city that they have been making the Laodicean calf; and though it is represented by some that almost all of the Israelites had cast in their *rings* and *jewels* for the making of the calf, yet it is not so. I have seen a number of preachers who are still holding on to the promise, believing we did the will of God last fall. I am now on my

[335] Abraham Flavel (1802–1881), of Newark, NJ.

way to my residence, (Sterling, Mass.) and expect to visit the brethren in that region soon, if time shall continue.

In love and hope, yours, HENRY FLAGG.[336]

Granville, Vt., July 16. {July 31, 1845 SSSe, JUBST 159.6}

LETTER FROM BRO. DOUGLAS.

Dear Bro. Snow:—I write to let you know the condition of things in this city, in respect to the coming of our Lord. There has never been but a few in this place who professed to believe '43, or in the 7th month movement last fall; and they all, with the exception of two or three, have gone back to *indefinite time*. But, glory be to God! there are a few *outcasts* scattered over the land that take God at his word, and believe him when he says "the *wise shall understand*;" that thus it will be. {July 31, 1845 SSSe, JUBST 159.7}

O how plain it is that we are living in the time of the *third woe*. Yes, glory be to God! dear brethren, if we hold out a few moments longer, or days at the farthest, we shall see the end of the wicked, and shall see the King in his beauty, and sing the song of victory and salvation around his shining throne: {July 31, 1845 SSSe, JUBST 159.8}

My object in writing at this time is in part, to send a small pittance for your paper, for it feeds my hungry soul. I am poor bless God! but am willing to do all I can for the truth, or "meat in due season," and may the Lord of Hosts sustain you and all the holy brethren, and keep you unspotted and unblameable till Christ our Life appears. Amen.

Yours, in the faith and hope of soon seeing the wicked chased out of the world, and Jesus reigning "KING OVER ALL THE EARTH." E. L. DOUGLAS.[337]

New London, July 20. {July 31, 1845 SSSe, JUBST 159.9}

LETTER FROM SISTER MILLER.

Dear Bro. Snow:—Through the goodness of God we were permitted to arrive safe in Roxbury,—met with our little band last evening, and found most of them in the faith that we shall see Jesus this month. But I am sorry to say, there are some recommending a division of the band. Two brethren, named Morse and Smith from New Hampshire, have been here during our absence.[338] They were strong in our present position with regard to time, but also teach that it is important to observe the seventh day as the sabbath, and there are several who fall in with it, and, consequently, are keeping it to day. I trust, however, that all the *true children*, though we may differ on this and other minor points, will keep together in the bonds of love, the few days we have to remain here. O that the 'new commandment,' which our Saviour left us, to '*love one another*,' might be engraven on our hearts in living fire that shall consume every particle of dross, and that his prayer might be answered in us, that we might be *one*, even as he and the Father are one. {July 31, 1845 SSSe, JUBST 159.10}

The brethren here rejoice to hear from you, and that you have taken so decided a stand for the truth of God,—that you call things by their right names, and so promptly expose the wiles of the Devil in all his most insinuating forms. The faithful shepherd seeing the wolf approaching, careth for the sheep, and will act accordingly. We are in perilous times: but our brother Peter tells us not

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[336] Henry Kirke Flagg (c. 1815–1894), of Sterling, MA; see https://www.findagrave.com/memorial/136972862/henry-kirke-flagg.

[337] This is Edwin Lucas Douglass (1805–1867), of New London, CT; see https://www.findagrave.com/memorial/133505334/edwin_lucas-douglass.

[338] Who were the Sabbath-keepers named Morse (??) and Smith (??) of New Hampshire? Washington Morse () lived at Bethel, VT. Could Smith have been Cyrus Smith, pastor of William Farnsworth, of Washington, New Hampshire.

to think it strange concerning, the fiery trial which is to try us, but rather to rejoice. Yes, bless the Lord! all things work together for good to them that love God. {July 31, 1845 SSSe, JUBST 159.11}

I do believe we shall be delivered in a very few days, if we hold fast our confidence and the rejoicing of our hope firm unto the end. '*The wise shall understand*:'—bless the Lord! his precious promise is verified to us in these *last days*.

Yours in Christ, H. T. MILLER.[339]

Roxbury, July 12. {July 31, 1845 SSSe, JUBST 159.12}

LETTER FROM BRO. MILNER.

Dear Bro. Snow:—I am much indebted to you for forwarding me your excellent paper. It has much refreshed and comforted me and others in this hour of trial and temptation. It is as the trumpet that gives the *certain* sound, and strengthens me to the battle; and it has equally administered consolation and joy to the few in this place and vicinity, who have had, and still have, confidence in *definite time*. The chronology by Bro. Gross has all the pillars of history to support its correctness, and it seems to me we shall, in a very few days, witness the glorious revelation of the King of kings and Lord of lords—the happy hour of the resurrection of the sleeping saints, and the change and glorification of the living remnant—the glorious, hour for which the whole creation for centuries has groaned, and we most ardently longed and prayed, when, through love and grace, we hope to land on Canaan's peaceful shore. {July 31, 1845 SSSe, JUBST 159.13}

I enclose to you five dollars by way of compensation for the past, and wish you to send me three copies of your paper for the future, as long as it shall be published, pledging you my prayers and co-operation. {July 31, 1845 SSSe, JUBST 160.1}

Yours, in the blessed hope of the speedy appearing of our Lord and Saviour Jesus Christ,

S. H. MILNER.[340] {July 31, 1845 SSSe, JUBST 160.2}

Indianapolis, July 12. {July 31, 1845 SSSe, JUBST 160.3}

This wicked city has been lately visited with one of the *fiery judgments* of an angry God. On Saturday morning, the 19th inst, a tremendous fire occurred in one of the wealthiest portions of the city, which made the "rich men," who have been heaping their "treasures together for the last days," to mourn and lament over the destruction of their idols and ill-gotten gains. A number of lives were lost, probably between twenty and thirty. *God is just*![341] {July 31, 1845 SSSe, JUBST 160.4}

From the N. Y. Herald. {July 31, 1845 SSSe, JUBST 160.5}

The greatest, the most terrible fire that has occurred in this city since the great conflagration of December, 1835, has spread devastation throughout the lower part of the city. *Three hundred buildings, according to the best calculation, have been leveled to the ground*. Most of them were large three, four, and five story houses, and occupied principally by importing, and other merchants. It is a close estimate to set loss at from *five to ten millions of dollars*. {July 31, 1845 SSSe, JUBST 160.6}

This dreadful fire broke out about three o'clock on Saturday morning, at No. 34 New street about three doors from the corner of Exchange Place, in a sperm oil store, belonging to J. L.

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[339] Sister H. T. Miller (??), of Roxbury, MA.

[340] S. H. Milner (??).

[341] This news item was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 250, at https://adventistdigitallibrary.org/adl-424773/book-judgment-delivered-israel-elijah-messenger-everlasting-covenant.

Vandoren. It then spread to a chair factory, the next door towards Exchange place; then through to Broad street, and to the corner of Exchange place, where it communicated to a building occupied by Messrs. Crocker and Warren, who either had a large quantity of saltpetre on storage, or some worse combustible material, for in fifteen minutes after it caught fire, the whole blew up with a tremendous explosion, carrying six or seven buildings with it, and shaking the whole city like an earthquake. The concussion was so great as to smash more than half a million panes of glass in the neighborhood, and to the extent of 200 yards distant. Immediately after the explosion, fire was discovered at four different points, showing that the entire block in the rear was in a complete blaze. Such was the alarm at one time prevailing, that many persons residing at a considerable distance began to remove their goods. At the Pearl Street House all was activity, every thing was packed up at an early hour. {July 31, 1845 SSSe, JUBST 160.7}

After this the fire spread down on both sides of Broad street; thence through to Broadway, taking both sides of New street; including the Waverley House, which is destroyed; then down Broadway towards the Bowling Green. On the other side it extended nearly to Wall street, and it came near reaching the magnificent Merchant's Exchange before it could be stopped. Both sides of Exchange Place, between Broad and William streets, and half way down to William, were burned. The fire in Broad street extended to Beaver, through the latter to New street, both sides of which are in ruins. {July 31, 1845 SSSe, JUBST 160.8}

The ferry boats were carrying furniture to Brooklyn throughout the day, and we saw several of the wretched and homeless families sitting on the bridge on the Brooklyn side, not knowing where to go. {July 31, 1845 SSSe, JUBST 160.9}

Such was the power of the explosion that it was heard by those on board of a brig off Sandy Hook, that arrived here yesterday morning, and was thought to be the blasting of some rocks in the highlands. It was distinctly heard by the residents of Gowanus. It was thought by many at a distance to have been an earthquake, caused by the recent high temperature of the atmosphere. {July 31, 1845 SSSe, JUBST 160.10}

The panic among the merchants on William, Pearl, and the lower part of Exchange streets, on the east side of the conflagration, was equally great, and we suppose that one hundred stores were emptied of their goods, at prodigious expense and loss, which were not reached by the fire. Vast amounts of valuable goods were lost by being deluged with water. {July 31, 1845 SSSe, JUBST 160.11}

The city from the Bay presented a most sublime sight. Spectators beheld it in silence. It seemed as if all the city was in flames. The sheet of fire and smoke ascended to the clouds. {July 31, 1845 SSSe, JUBST 160.12}

A gentleman of this city, residing temporarily at Stapleton, Staten Island, on hearing the explosion, got up, supposing it to be the signal of the Great Western, when he found the ground covered with cinders of hats, oil cloth, paper printed as bank notes, and other articles of light substance.[342] {July 31, 1845 SSSe, JUBST 160.13}

A letter, nearly perfect, was picked up at this spot, although somewhat charred. It was signed by Caspar, Meyer & Co, and must have come from Broad street, a distance of seven miles. {July 31, 1845 SSSe, JUBST 160.14}

The Bay House, Clifton Hotel, and all the houses on this island, a distance, some of them, of eleven miles, were made to tremble by the explosion. {July 31, 1845 SSSe, JUBST 160.15}

[342] The original has "temporarily" rather than "temporarily."

In Brooklyn many of the inhabitants felt their houses rock to the very foundation. One gentleman who was watching the fire from Brooklyn heights, saw the blazing fragments blown into the air, above the spire of Trinity church, two hundred and sixty feet and over. He says that they were in a circular form, like a bow, increasing their circle both as they rose and fell. Some say that the spire of Trinity shook for nearly a minute after the explosion; we don't know how true this may be, but after all, that we do know, it does not seem at all incredible. {July 31, 1845 SSSe, JUBST 160.16}

The harbor, for ten miles below the city, was covered with floating fragments. Several pieces of burnt goods were picked up on Staten Island. {July 31, 1845 SSSe, JUBST 160.17}

There is something appalling and startling in this sudden destruction of property. When we think of men, who, in the proud consciousness of being worth millions, calmly retired to rest, with the assured conviction that all was safe, and whose vast fortunes, acquired by long years of toil and hardship, have been thus swept away forever—it makes us shudder and grow sick at heart—we cannot but exclaim— {July 31, 1845 SSSe, JUBST 160.18}

"Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?"[343] {July 31, 1845 SSSe, JUBST 160.19}

THE FIRES OF 1845.

We do not remember ever to have heard of so many great fires in any one short period of time, as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred: {July 31, 1845 SSSe, JUBST 160.20}

Barbadoes	$2,000,000
Pittsburg	3,500,000
London, Canada	500,000
Fayetteville	500,000
Quebec	7,500,000
Matanzas	1,000,000
New York	6,000,000
Total	$21,000,000

News from Europe to the 19th inst. The United Kingdom and the continent have been visited lately with tremendous storms of thunder, lightning, rain, and hail. There have been great floods, and many persons killed by lightning.[344] {July 31, 1845 SSSe, JUBST 160.21}

TO SUBSCRIBERS.

According to the new Post Office Law, those who subscribe for the paper will pay their subscription to the postmaster and take his receipt for the same, and he will then write to the

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[343] This news item was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 250–252. Paragraphs beginning "After this the fire spread down …," "The ferry boats were carrying furniture to Brooklyn …," and "The panic among the merchants on William …" were not republished.

[344] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 252, 253.

postmaster where the paper is published, who will then pay for the paper, and order it sent to the subscriber. {July 31, 1845 SSSe, JUBST 160.22}

In sending money for our paper, postmasters must be particularly directed to send an order to the postmaster here, stating the amount, else an order on him will not be accepted. {July 31, 1845 SSSe, JUBST 160.23}

Bro Matthias has 150 copies, on the 'Groaning Creation,' not disposed of, which can be had at 48 Gold st., 3rd story: price six shillings per dozen, Brethren, send for them that they may be doing their work. {July 31, 1845 SSSe, JUBST 160.24}

- *The Jubilee Standard*, vol. 1, no. 21, August 7, 1845

THE JUBILEE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; and the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." {August 7, 1845 SSSe, JUBST 161.1}

Vol. I.] NEW YORK CITY, THURSDAY, AUGUST 7, 1845. [No. 21 {August 7, 1845 SSSe, JUBST 161.2}

THE JUBILEE STANDARD. {August 7, 1845 SSSe, JUBST 161.3}

PUBLISHED EVERY THURSDAY AFTERNOON, {August 7, 1845 SSSe, JUBST 161.4}

at 131 DIVISION STREET, N.Y. {August 7, 1845 SSSe, JUBST 161.5}

S. S. SNOW,—EDITOR. {August 7, 1845 SSSe, JUBST 161.6}

TERMS:—Two dollars per hundred or three cents per copy. {August 7, 1845 SSSe, JUBST 161.7}

All letters and communications for publication, or on the business of the paper, should be addressed, *post-paid*, to S. S. SNOW, as above; and all private letters to the Editor should be directed to No. 6, Sixth Avenue. Place of meeting is in the lower lecture room of the Medical College, Crosby street, just below Spring. {August 7, 1845 SSSe, JUBST 161.8}

☞ Subscribers can forward money, free of postage, for the paper by handing the amount to the Postmaster where they reside, and giving the name and locality of the paper. {August 7, 1845 SSSe, JUBST 161.9}

"COME LORD JESUS!"

Come thou long expected Jesus,
Come and set thy people free,
From this weary world release us,
Is not this our Jubilee? {August 7, 1845 SSSe, JUBST 161.10}

Israel's strength and consolation,
Hope of all the saints thou art,
Strong Desire of every nation,
Joy of every faithful heart. {August 7, 1845 SSSe, JUBST 161.11}

Born thy people to deliver—
Once a priest, but now a king—
Come and reign on earth forever—
Now thy glorious kingdom bring. {August 7, 1845 SSSe, JUBST 161.12}

Quickened by the Eternal Spirit,
Take us to our heavenly home,
All thy glory to inherit,
Seated with thee in thy throne. {August 7, 1845 SSSe, JUBST 161.13}

LETTER FROM BRO. GIBBS.

Dear Bro. Snow:—The *Jubilee Standard* has been to me meat in due season. Those portions of Scripture noticed, can have their application and fulfillment no where else but during the little

while, which peculiar portion of time is nearly terminated. Therefore I hasten to present the book of Esdras, and shall endeavour to show it belongs to the sacred canon of prophecy. It has, some months past, been partially noticed, and by the leading men of the Advent belief has been rejected. The arguments have been the same by which every sect have put it down, and the substance of which is but the mere opinion of men. The Word saith, "Cursed is the man that trusteth in man, or maketh flesh his arm." To the law and to the testimony: if they speak not according to this word it is because there is no light in them. Our Saviour says, "Search the Scriptures: they are they which testify of me."[345] The number of books, or the name of each, which make up the Scriptures, our Saviour has no where given. But he has given their character: they testify of him. By this rule we are to be governed: to the law and to the testimony. {August 7, 1845 SSSe, JUBST 161.14}

I shall first notice the vision of the eagle, recorded in the 11th chapter which says, "Then saw I a dream and behold there came up from the sea an eagle, which had twelve feathered wings and three heads." The interpretation given in the next chapter says, "The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. But it was not expounded unto him, therefore now I declare it unto thee." In the 11th chap. 37-39 verses, it says, he "saw a lion, which spoke with man's voice unto the eagle, and said, Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them." By this we understand that the kingdom was the fourth seen in Daniel's vision. By a reference to Daniel we shall get the truth in relation to this matter. In the 7th chapter is contained the vision of the four beasts: the angel informs Daniel they are four kings that shall arise out of the earth. Daniel inquires to know the truth of the fourth beast, and having received the answer, he makes no enquiry as to the truth of the other beasts, but speaks of an other vision in which he saw a ram and a he-goat. The angel informs him, "the ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia, and the great horn between his eyes is the first king, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation." Now why this change of symbols? By looking we see the bear of the former or evening vision did not symbolize the two kingdoms united in one as does the ram with two horns so with the leopard, which answered not to the Grecian kingdom until the time it became divided. The goat with one horn and afterwards, with four, affords a perfect representation. From this we readily discover the necessity of the change. In looking at the fourth beast of the evening vision, we discover the same necessity, the ten horns on the beast answers not to the kingdom symbolized until the time elapsed of the kingdoms about A. D. 500. And what did Daniel see? he says, "And out of one of them came forth a little horn." Can this little lifeless horn answer as a perfect symbol of the fourth kingdom whom the fourth beast with the 11 horns failed to so do? We see it is utterly impossible. From the exposition we understand it to be the same little horn of the fourth beast, which is a symbol of kingly power subservient, or given to papacy. A single character is held up throughout the whole exposition. We thus arrive at a conclusion plainly demonstrated, that Daniel saw not a perfect symbol of the fourth kingdom. The angel again appears to Daniel, and gives him a more full exposition of the Persian and Grecian kingdoms in the 11th chapter. The 14th verse alludes to the Caesars, but the name of the kingdom is not mentioned, as of the other two. In the 31st verse the pagan and papal religion is understood. The verses following speak of the people that know their God. Mahomedan religion is not even alluded to. If that which is so prominent a feature in the history of the fourth kingdom is not noticed, nor a symbol for each of the false religions presented, neither is any thing to show that certain kingly powers should sustain Christian principles. We are then positively assured that the exposition of the fourth kingdom was

[345] The original is missing the final quotation mark.

not given unto Daniel. Therefore we find the declaration made unto Esdras confirmed in Daniel's prophecy. {August 7, 1845 SSSe, JUBST 161.15}

We will now turn to "the vision of the eagle," 11th chapter, 2d book of Esdras. Then saw I a dream, and behold there came up from the sea an eagle, which had twelve feathered wings and three heads. And I saw and behold she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. I understand the twelve feathered wings symbolize the Roman Empire, established by the twelve Caesars, the several kingdoms of the earth being made tributary to them. The wings answering to the kingdoms. The feathers symbolized the people of the kingdoms. The three heads symbolized the three false religions—pagan, papal, and Mahomedan. "And I beheld, and out of her feathers there grew other contrary feathers, and they became little feathers and small." From the expressions that follow the description of the wings and three heads, I understand the time is embraced in the prophetic view given, un-

til the power became established, symbolized by the head upon the left side, which reaches into the 13th century, when the Mahomedan tribes were consolidated into one grand monarchy. Therefore I understand the contrary feathers grew [or appeared] after the 13th century. From what follows, after speaking of the contrary feathers, I understand, the eagle with the twelve feathered wings, three heads, and contrary feathers, to embrace, in a prophetic view, the whole subject matter of the fourth kingdom. It speaks in relation to the heads, particularly describes them, then of the eagle reigning over the whole earth. That the eagle spake to her feathers, saying, Watch not all at once: this alludes to the succession of kings. {August 7, 1845 SSSe, JUBST 161.16}

In closing this brief exposition, at the last, he is enabled to number her contrary feathers. "And behold there were eight of them." He now begins with a full and perfect exposition, and commences with the first Caesar. "I looked, and behold on the right side, there arose one feather and reigned over all the earth. And so it was, that when it reigned the end of it came, and the place thereof appeared no more. So the next following stood up and reigned, and had a great time. And it happened that when it reigned the end of it came also, like as the first so that it appeared no more. Then came there a voice unto it and said, Hear thou that hast borne rule over the earth so long. This I say unto thee, before thou beginnest to appear no more, there shall none attain unto thy time, neither unto the half thereof. The second Caesar, Augustus, according to Josephus reigned 57 years. Tiberius that followed reigned 22 years and 6 months, whose reign was longer than any other, save Augustus, being not half. This perfect fulfilment identifies the kingdom. Then arose the third and reigned as the other before, and appeared no more also. So went it with the residue, one after an other, as that every one reigned, and then appeared no more." {August 7, 1845 SSSe, JUBST 162.1}

These are the twelve Caesars, ending with Domitian. "Then I beheld, and lo, in process of time the feather that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more. For some of them were set up, but ruled not. In Millot's General History there is a fulfilment of this last clause. In speaking of the Caesars's, says, in the course of 50 years, following the death of Alexander Severus in A. D. 235, there are recorded more than fifty Caesars who with that title, either lawful or usurped, made their appearance to contend for the Imperial throne, proclaimed, then murdered by their soldiers, the sport of fortune and of cruelty. "After this I looked, and behold the twelve feathers appeared no more, nor the two little feathers." I understand by this the empire, established by the twelve Caesars passed away. The two little feathers represent Pompey and Mark Anthony, who aspired for power, but ruled not. And there was no more upon the eagle's body, but three heads that rested, and six little wings. By

the three heads, I understand a space of time is identified and covered, when the kingdoms of the world respectively support the three false religions, viz., Pagan, Papal, and Mahomedan, commencing at 483, at the termination of the Roman empire, and reaching to the reformation, when six of the kingdoms agreed to support Christian and Protestant principles.[346] I find the six kingdoms symbolized by the 6 little wings are identified in Jone's history of Modern Europe, vol. iii. Page 43, says, in 1766, Stanislaus, king of Poland, the second year of his reign, his tolerant principles were condemned in the sermons and pastoral letters of the clergy, because he had assented to the demand of Russia, Prussia, supported by great Britain, and Denmark, required that the dissidents, consisting of Christians of the Protestants and Greek Churches, should be re-established in their ancient and natural equality of rights. Again, page 64, the Emperor of Austria visited Frederick, King of Prussia, 1769, when a confidential intercourse of sentiment took place between the two monarchs:—They pledged themselves to unite for the maintainance of the peace of Germany. Then, in 1769 we have six kingdoms, distinct from all others, in union pledged to support Christian principles.—"Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place." Denmark and Poland are no where again noticed in unison with the other powers as above designated. On page 637, we see how the four powers continued in their place. On the 26th Sept., 1815, the three allied Sovereigns, viz., those of Russia, Austria, and Prussia, entered into a treaty which received the sign of those potentates. By the tenor of this singular document, which received the name of the holy alliance, being couched in the most devout and solemn language; they bound themselves to the observance of three articles: the first of these united them in a fraternity of mutual existence, and in the common protection of religion, peace, and justice, which, in the second article, was explained to mean that they regarded themselves as delegated by Providence to govern three branches of one and the same Christian nation, of which the Divine Being, under his three characters, was the sole real sovereign. The third article declared a readiness to receive into the holy alliance all the powers who should solemnly avow the sacred principles which had dictated it. On the same page it says, the Prince Regent of England had been solicited by a joint letter of the three sovereigns to accede to it, and that he had, in reply expressed his satisfaction with the nature of the above treaty, and given an assurance that the British Government would not be one of the least disposed to act up to its principles, but that, nevertheless he had declined to become a party to the treaty. In the further exposition these four powers are noticed, and their history shows how perfectly the prophecy is fulfilled which says the four continued in their place. Having satisfactorily identified the four kingdoms so peculiarly noticed in this prophecy we will go back to 1769 when the six kingdoms were identified and notice the next event that follows. "And I beheld, and lo the feathers that were under the wing thought to set up themselves, and to have rule, And I beheld, and lo, there was one set up, but shortly it appeared no more. And the second was sooner away than the first. In 1776, seven years from the preceding event; the American people, subject of Great Britain, broke their allegiance, and declared their independence, became a free people, and in 1789, after the voice of the people had elected George Washington,—they inaugurated him President of the nation: the people set him up, and he served the second term. In 1797 John Adams was inaugurated—served but one term—was sooner away than the first. {August 7, 1845 SSSe, JUBST 162.2}

It has been said this application to the United States was fanciful. I have only to say in reply to such a remark:—"The wise," it is declared, "shall understand." {August 7, 1845 SSSe, JUBST 162.3}

[346] The original has "the termination pf the Roman empire" instead of "the termination of the Roman empire."

We readily see these two are identified as belonging to the eight contrary feathers, by the manner of expression used. By comparing what I said in relation to the two, and that in relation to the Caesars. Of the Caesars it says, “one feather arose and reigned;” of the two, “one was set up, and shortly appeared no more.” The one contrary to the other: one ruled, the other served the people. We shall see the propriety of only two of the eight being noticed here, in the further exposition. “And I beheld, and lo the two that remained thought also in themselves to reign: And when they so thought, behold there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads. And then I saw that the two other heads were joined with it. And behold the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned. But this head put the whole earth in fear, and bear rule in it over all those that dwelt upon the earth with much oppression: and it had the government of the world more than all the wings that had been. And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings.” {August 7, 1845 SSSe, JUBST 162.4}

The first impression in relation to the two feathers that remained is, they belonged to the two that preceded them. But instead of two there would be six that remained, as they were of the eight. The Papal dominions were taken away, in 1800, having borne rule 1260 years, which was the head in the midst, that appeared no more. The space was but three years reaching to the time of the last event, in which the respective powers, allied to the three false religions, could act in unison. It says the two feathers under the wing: they must belong to one of the four

kingdoms that continued in their place. An event so conspicuous, when so many powers act conjointly, could not easily be overlooked. I think they will be found to be subjects of the Austrian dominions. I have not been able to ascertain the facts, but are undoubtedly recorded on the page of some one of the histories of modern Europe. When found it can be supplied, though the knowledge of it is not indispensible. The prophecy is abundantly established without it. But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein. And I beheld, and lo the head upon the right side devoured it that was upon the left side. The head upon the left side symbolized Mahomedan power to rule, which appeared no more, was devoured 11th August, 1840, by the four allied powers, viz., England, Russia, Austria, and Prussia, the four that continued in their place, which account appeared in the public journals of that day. These four powers have received from man the honorable appellation of Christian Nations. But He who judgeth righteously doth not so consider them, and has here designated them as nations of idolaters. “Then I heard a voice, which said unto me look before thee, and consider the thing that thou seest. And I beheld and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man’s voice unto the eagle, and said, Hear thou I will talk with thee, and the Highest shall say unto thee, &c. The brethren will please read what the Highest saith in the remainder of the chapter. That we may obtain a correct understanding of this wonderful prophecy we will notice the interpretation the Highest [the Father] gave unto Esdras xii. 31-33. And the lion whom thou sawest rising up out of the wood, and roaring and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard: this is the anointed which the Highest hath kept for them, and for their wickedness unto the end. He shall reprove them, and shall upbraid them with their cruelty, for he shall set them before him alive in judgment.” From this we understand it is the lion of the tribe of Judah which hath prevailed: the same whom Peter said God anointed Jesus of Nazareth with the Holy Ghost and with power. The same who has gone to receive for himself a kingdom and to return. As Jesus our life hath not yet appeared, it is the Holy Ghost

he said the father would send in his name, as he said, it is not ye that speak but the Holy Ghost. Therefore the lion is the word spoken by the Holy Ghost with man's voice unto the eagle. The eagle symbolizing the inhabitants of the earth. The expression wood is location or place, where the lion is, before being chased. {August 7, 1845 SSSe, JUBST 162.5}

We will now endeavour to make the application. Some fifteen years ago God, by his spirit, impressed a few humble servants of his own choice, and especially one William Miller, to search his Holy Word. By, the Spirit he understood—for the Spirit searcheth the deep things of God, that the Lord Jesus Christ was soon to be revealed from heaven: that God revealed unto Daniel time and events: that the four beasts symbolized four kingdoms each having the dominion of the earth: the fourth and last should be diverse from all kingdom, should devour the, whole earth, tread it down and break it in pieces. And the kingdom that should succeed, should be an everlasting kingdom, and be given to the people of the saints of the Most High; and the Lord Jesus Christ should reign over them forever and ever. He saw the time given, and the great and important events, also the point of time when the events in their order should transpire. He also discovered by history that quite all the events were fulfilled, and in agreement with prophecy. He saw and beheld the point of time when the saints should be redeemed, and the dreadful doom of the wicked begin, which was about the year 1843. This momentous truth the Lord, by his Spirit, pressed him to declare, and with great reluctance he obeyed the heavenly mandate. The Lord also prepared the people to hear the message. Calls from almost every point of compass came to the old farmer of Low Hampton that he should come and tell them of these things. A few self denying, cross-bearing souls yielded to the urgency of the Spirit and aided the old man in proclaiming this soul-astounding truth. This I understand to be the lion in the wood. North America is called the New World—the howling wilderness, in existence, when compared with the nations of the earth, but of yesterday. "Then I heard a voice, and I beheld the lion chased out of the wood." When? When he beheld the preceding event: the head on the right, the four allies powers, devour the head on the left, the Mahomedan or Ottoman power, in 1840. That year J. V. Himes commenced publishing the "Signs of the Times," which aroused the virgins to trim their lamps and make ready for the Bridegroom. The things they possessed they judged not their own. Their hearts burned within them when contemplating the glorious truth, that showed the blessed kingdom nigh. With their substance, through the instrumentality of the press, they supplied the vessels in the ports with the word to send forth out of the wood, as upon the wings of the wind, to the distant nations of the earth, proclaiming, "Fear God, and give glory unto him, for the hour of his judgment is come." "And it came to pass while the lion spake these words unto the eagle, I saw and behold, the head that remained and the four wings appeared no more." Here closes the exposition of all the symbols upon the body of the eagle, but the contrary feathers; as the symbols in regular order of succession, each in their exposition, have had the expression applied to them—*and they appeared no more*. "And the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar. And I saw, and behold they appeared no more, but the whole body of the eagle was burnt." As the eight contrary feathers symbolize the eight Presidents of these United States, we can look no where else but within her borders for the fulfilment of this last event. That we may be assured we obtain the correct understanding of this matter, we will notice the interpretation given of it: 29, 30, "And whereas thou sawest two feathers under the wings, passing over the head that is on the right side: it signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble as thou sawest." What does the history of our own country, since 1840, the time of the last event preceding, furnish, in relation to this prophecy? As there is no kingly power recognized here, the term kingdom is figurative, symbolizing state government,

little kingdom, small as to territory. To what state of the union, whose affairs, are here characterized, shall we look? We will refer to the history of the State of Rhode Island, surely a little one. We find that in the spring of 1842 it was greatly agitated, having two governors elected by the people, each using every available means to reign. Such was the excitement and commotion, and military in battle array, that many of the citizens, of Providence had their goods put in readiness to leave the State at any moment. Judging from the reports circulated in the public prints, it was full of trouble and uproar. Does this simple relation, and the literal condition of that State, at that time, answer as a fulfillment to the prophetic description given? Let us see: two feathers, under the wings; two governors, subject to laws of the State and United States. Wings passing over the head: the State Charter, from England, obtained from King Charles II., over 60 years ago, which is the case with no other State in the Union. England is virtually the head, as she surpasses all other kingdoms in power and earthy glory; but more especially, is she the head upon the right side, and so designated by the conspicuous act consummated in August of 1840, when in alliance with the three other powers of Europe, as above specified. "And I saw, and behold they appeared no more, and the whole body of the eagle was burnt." Here closes the exposition of the eagle. From what follows, which are the words of Esdras, it appears he was in a condition similar to his brother Daniel, when he said. "I heard, but I understood not." As Peter records of the prophets, not unto themselves, but unto us they did minister. And in answer to her earnest prayer, the Highest gives him an interpretation of this fearful vision. Which says, "Behold the days will come, that there shall rise up a kingdom upon the earth, and it shall be feared above all the kingdoms that were before it. In the same shall twelve kings reign one after another: and this do the twelve wings signify, which thou sawest. As for the voice which thou heardest speak, not to go out from the heads, but from the midst of the body, this is the interpretation: that after the time of that kingdom [which kingdom of the Caesars

appeared no more A. D. 483,] there shall arise great strivings, and it shall stand in peril of falling, nevertheless it shall not then fall, but shall be restored again to his beginning." The history of the nation since 483, will show the strivings here spoken of. The expression it, refer to Rome. Babylon, the seat of the Chaldean empire fell to rise no more: it, Rome, should not so fall. After losing her great power, no longer mistress of the world, she should afterwards only possess power, as at the time of her beginning. We discover, by the interpretation, it is given by way of explanation; therefore it is in strict accordance and in harmony with the exposition, which is manifest by the reference made, which says, as thou sawest, and, that thou sawest &c., in the exposition. It was said in the exposition the heads should be preserved for the last. The eight contrary feathers then follow next in the order of interpretation. Whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation: that in him [the fourth beast] there shall arise eight kings, whose times shall be but small, and their years swift." Here is identified the eight contrary feathers, here called kings, which symbolize the eight Presidents of these United States: it says, whose time shall be but small, limited, fixed by statute: years swift, their term of service would quickly pass. From the expression in relation to their serving, there is harmony with each; each one serves the full term of his election without interruption. From the history of the eight presidents, each one has served his full time, for which he was elected. Therefore the harmony, in the fulfillment, in accordance with prophecy, is unbroken. "And two of them shall perish [die] the middle time approaching. We find a fulfillment of this in the providential coincidence occasioned by the deaths of John Adams and Thomas Jefferson, who died on the 4th of July 1826. July would be approaching to September, which is the middle of the Jewish year. "Four, shall be kept until

their end begin to approach." James Madison, one of the four that remained of the eight, died in the year 1836, which was approaching near the end 1845; "but two shall be kept unto the end." The 8th of last June Andrew Jackson, departed, one of the three that remained of the eight, leaving but the two that are to be kept unto the end. With these words the interpretation closes in relation to the eight contrary feathers. In the exposition the great and prominent events are given in their order of succession. Each event occupies its proper place. We see but two of the eight were noticed in the exposition, and the reason why no more then, is obvious, for there was only space of time sufficient to the next great event in the Divine order. They were noticed in a manner to show the nation's character to which they belonged. When that point was fully attained, the special object of prophecy was accomplished. In the interpretation given of the eight, we discover a perfect similarity of language with that in the exposition. After confirming and making plain the exposition, the time of some of their deaths is given, and their prophecy is told, the fulfillment of which is now past, and become a matter of history. I am sure the wise will understand, when they see the perfect application and fulfillment of this remarkable prophecy, particularly that which relates to the contrary feathers, the prophetic description of which so peculiarly applies to the eight Presidents. Their history, which is so familiar, covering over so little space of time, and has but recently transpired. But because it is so simple, and affording no ground for a great display of worldly wisdom upon which to speculate. This understanding of it will be called fanciful, and the foolish will in no case understand. It says of the three heads, which were to be preserved for the last, "Whereas thou sawest three heads resting, this is the interpretation: in his [the fourth beast's] last days, shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth and of those that dwell therein, with much oppression above all those that were before them. Therefore are they called the heads of the eagle." We readily perceive the plainness of this interpretation given of those three heads. When the kingdom of God's chosen people was destroyed, the last vestige of which took place in the year 70, the kingdoms of earth were all in their national character idolaters: the power to rule compelled the worship of idols. These constituted the head upon the right side. When Paul's Man of Sin was revealed, which was the kingdoms (formerly pagan) giving their power unto the beast—this constituted the head in the midst. When Mahomet the false prophet, whose religion was embraced by various tribes, when they were consolidated to a monarchy, then was constituted the head upon the left side. These constituted those three kingdoms, raised-up, which have the dominion of the earth. "For these are they that shall accomplish his wickedness and that shall finish his last end. And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed and yet with pain." Here the interpretation is also plain, when we look at things as they were. The prophecy unto Daniel says, of the little horn, they [the saints,] shall be given into his hand [the Pope's]. In Rev. it says, "and there was given unto him a mouth speaking great things, and power was given unto him to continue 42 months." This was fulfilled by the act of Justinian. The Pope, in 1799, from whom this power was taken, died upon his bed: he died, and the power also died with him, which was a literal fulfilment of this prophecy. "For the two that remain shall be slain with the sword. For the sword of the one shall devour the other."[347] As has been shown this prophecy was fulfilled in 1840. The last, the head upon the right, which is the kingdoms of the earth, shall fall through the sword himself. The 25th chap. of Jer. gives a perfect description of this last battle: the literal destruction of the nations of the earth. The interpretation in the three following verses has already been noticed. The lion, as has been shown, that was chased out of the wood, roaring and speaking unto the eagle, rebuking her for her unrighteousness, which was the Word of

[347] The original is missing the final period.

God, spake with man's voice, by the Holy Ghost, unto the kingdoms of the whole earth. We understand the people here recognized, whose voice addressed the eagle, is that people of whom brother Paul speaks, as they that remain. A peculiar description of them is given in the 34th verse, it says, "For the rest of my people [they that remain,] shall he deliver with mercy; those that have been preserved [kept through faith,] upon my borders, and he shall make them joyful until the coming of the day of judgment. We see there is no symbol for this people, they are strangers and pilgrims, having no part nor lot with the people symbolized by the eagle, the kingdoms of the earth, but are subjects of the kingdom that succeeds—the everlasting kingdom, unto the coming of which they are to be made joyful. Glory! glory! glory! {August 7, 1845 SSSe, JUBST 163.1}

"This is the dream that thou sawest, and these are the interpretations. Thou only has been meet to know this secret of the Highest, Therefore write all these things that thou has seen in a book, and hide them." Do we suppose the beloved servant Esdras, of the Most High, would disobey this command? By no means. The way he hid the book we are apprised of. The fathers say the first appearance of it was in the Latin tongue. This is the way: Esdras knew if it appeared in any other language except the Hebrew, it would be rejected—hid. Though it was rejected it was not destroyed: He that saith touch not mine anointed, and do my prophets no harm, hath preserved it.[348] And further saith the prophecy: "And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets." Do we suppose that Esdras was to hide the book; and also teach it? No, no: he was informed the eagle was the kingdom that belonged to Daniel's vision, and the knowledge of that was to be sealed up until the time of the end. Therefore Esdras could do no more than hide the book. We are also informed that Esdras, after receiving this prophecy, was taken up to join the angelic choir with Enoch, Moses, and Elijah. The command to teach them is now in force, and the duty is enjoined especially upon the outcasts, (the Laodicean church have already rejected it.) They who do know their God, who tremble at his word, and have not cast away their confidence, that hold fast that no man take their crown. They are the wise of the people, that will understand these truths of the Most High. {August 7, 1845 SSSe, JUBST 164.1}

Your brother, waiting the consummation of our hope,
West Becket, July 22. D. B. GIBBS.[349]

THE JUBILEE STANDARD.
'Lift up a Standard for the People.'
NEW YORK, THURSDAY, AUGUST 7, 1845. {August 7, 1845 SSSe, JUBST 165.1}

[348] The original has "rejed" instead of "rejected."

[349] Desmond B. Gibbs (c. 1802–c. 1870), a "botanic physician," of West Becket, MA, is listed in East Nassau, NY, in *The Advent Herald*, March 12, 1845, p. 34. *The Day-Star*, Nov. 15, 1845, p. 24, announced that *The Letters of Charles Burlingham*, by D. B. Gibbs, Wm. M. Ingraham, and J. J. Goldsmith, were to be published in the next number. In *The Day-Star*, 22 Nov. 22, 1845, p. 31, Gibbs described observing his first Sabbath. In the same issue (p. 29) was a response to the announcement: "Bro D. B Gibbs, (letter on page 31) is of course, entitled to his views relative to the Sabbath—and no child of God will claim the right to oppose him while he regards the day "to the Lord". If he has any thing to present against the view taken of that subject, in Nos. 1 & 2, Vol. 7., it shall be published. He has passed by the arguments of Jesus, and Paul, touching the question. His article on the vision of the *Eagle*, was circulated in the "standard", but I have another view of the matter, that would have been presented ere this, but for the want of room. I believe the 2d book of Esdras does "contain a portion of the words spoken to holy men of old, by the Great Jehovah"; and so does Ezek. 37.–39: How can Bro. G—be silent about it?" Gibbs contributed, from West Beckett, MA, an article entitled, "The 2nd Book of Esdras," in *The Day-Star*, Dec. 13, 1845, pp. 45, 46, at https://archive.org/details/TheDayStar1845V08N01-13. He is listed, in the *Albany Evening Journal*, Jan. 8, 1852, p. 1, as living in New York City and an agent for "Mountain Indian Liniment," and as a physician or surgeon in the directories of New York City, from 1847–1870.

HUMAN SYMPATHY.[350]

This principle is the *basis* of all the phenomena of animal magnetism or mesmerism. Although in its latent state it exists to a greater or less extent in every human being, and is not in itself evil, it is and has been, through the agency and influence of Satan, made the fruitful source and instrument of mischief. There are different modes of its developement, and also various ways of exciting it into action. And in this last perilous time it behooves every child of God to understand the deceptive wiles of the enemy, that they may be prepared to resist him at every point of attack—"steadfast in the faith." {August 7, 1845 SSSe, JUBST 165.2}

One mode in which the principle of animal or human sympathy exhibits itself is by one body exerting an influence over another when two or more bodies are brought in contact or near together. This is produced by the operation of a peculiar *atmosphere,* with which every living body is surrounded, and which, like man, possesses both a *physical* and *moral* character, i.e. it partakes of the qualities, both of *body* and *mind*, of the individual who is surrounded by it. Not only does this atmosphere possess this character but it becomes a medium through which, unless *counteracted*, one person exerts a powerful influence, either of body or mind, or both, over others. This influence is good or evil according to the character of the individual, and its degree is proportioned to the inherent similarity, or likeness, that exists in the qualities of the individuals. So far the principle is intimately connected with the phenomena of life and motion, and is constantly exerting a greater or less amount of influence which is not *immediately* dependent on any *supernatural* agency, though aside from moral impurity, it is derived from the great Author of our being {August 7, 1845 SSSe, JUBST 165.3}

The operation of this principle is seen in the sensible effect upon our mental and moral feelings, which is superinduced by the society of persons of *kindred spirit*. That such a *sympathy* of soul does exist all must acknowledge. But though it may be breathed from one to another, through the medium of written or spoken language, it is not dependent on words, but is *felt* to exist between persons of similar minds when in each other's company, even though the language of words be silent. This is peculiarly the case in religious meetings. When a company of persons of similar views and feelings are collected together, and brought in close contact with each other, breathing the same air, and at the same time within the circle of the same *animal atmosphere*, a mutual influence is felt—the animal spirits are excited—the nervous system, with the brain its grand centre of sensation and source of motion, is affected and made to act with greater intensity—and results many times are experienced which are attributed to the *Spirit of God*, when in fact a great part, if not the whole, is *animal excitement*. {August 7, 1845 SSSe, JUBST 165.4}

An effect which may be considered entirely physical has been also seen, and proceeds from the same source. We mean the effect which is seen to result to one person's health, in consequence of their contact or close proximity with another. It is well known to physicians that if a young and healthy person sleeps constantly in the same bed with a person who is diseased, for instance with consumption, he will be very likely to contract disease, though it be not of a contagious kind. This fact serves to illustrate the principle, and shows that there is an atmosphere of influence around every person, and should operate not only by way of instruction respecting certain phenomena, but as an admonition to avoid, as much as possible, the society of the impure. {August 7, 1845 SSSe, JUBST 165.5}

But not only, does one person exert a sympathetic influence, moral and physical, over another, by means of a magnetic atmosphere, whether with or without conversation,—but Satan, "the prince

[350] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 253–256.

of the *power of the air*, the spirit that now worketh in the children of disobedience," avails himself of this medium of influence, and makes use of it as a powerful instrument of evil. It was the basis of the operations of ancient *witchcraft*. \\ The *necromancers* and *magicians* of Egypt, those who "withstood Moses," performed their "enchantments," or false miracles by means of satanic influence, but many of their performances, no doubt, were conducted on the very principle of animal magnetism. And there are in these last times many false prophets or false teachers, who closely resemble the magicians of Egypt. Paul says, "For of this sort are they *which creep into houses*, and lead captive silly women laden with sins, led away with divers lusts, *ever learning*, and never able to come to the *knowledge of the truth*. Now *as* Jannes and Jambres withstood Moses, *so* do these also *resist the truth*: [i.e. by false miracles] men of corrupt minds, reprobate [or of no judgment] concerning the faith. But they shall proceed no further: for their folly shall be *manifest unto all men*, as theirs also was." These false teachers are symbolically represented in the 13th chapter of Rev. by the two-horned beast that "deceiveth them that dwell on the earth, by the means of those miracles which he had power to do," &c. In the 19th chap. the same character is spoken of, and called "the false prophet." And in the 16th chap. one of those *unclean, frog-like spirits* goes forth "from the *mouth* of the *false prophet*." This is *mesmerism*, the basis of which is *human sympathy*, and which is the spirit that accompanies the multitudes of false teachers that, at this critical moment, are swarming the land. It is a complete *counterfeit* of the blessed Spirit of God. *Let the little flock of God beware of it*. {August 7, 1845 SSSe, JUBST 165.6}

VISION OF THE EAGLE.

An article on this subject, from Bro. Gibb's, will be found on our first page. We publish it out of respect to our brother and to awaken an interest in the subject. Still, although we believe in the inspiration of Esdras, and consider the general application made by Bro. G. to be correct, we think he errs in the details of his exposition. If the Lord will, we shall speak more fully on the subject hereafter. {August 7, 1845 SSSe, JUBST 165.7}

ISRAEL DAMMON.[351]

This brother says, in the last "Day Star," that some remarks in the "Standard," showing a disposition to put down some or all of "our dear sisters," from speaking in the congregations, led him to suppose his letters would not be well received. It will be seen by referring to No. 17 of the "Standard," and the last page, that the obnoxious "*remarks*" are word for word from the teachings of the inspired apostles, Paul and John, *without note or comment*. Bro. D. says, "This sentiment cannot go with us." Cannot the Word of God go with them? If they cannot bear his Word, how can they stand when he appears?

For the Jubilee Standard. {August 7, 1845 SSSe, JUBST 166.1}

"UNTO TWO THOUSAND AND THREE HUNDRED DAYS: THEN SHALL THE SANCTUARY BE CLEANSED."

Dear Bro. Snow:—As the Lord has recently caused light to shine upon my path relative to the cleansing of the Sanctuary, I wish to hold that light up for the benefit of others in these closing moments of our trial. {August 7, 1845 SSSe, JUBST 166.2}

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[351] This article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, pp. 256, 257, and in *The Day-Star*, Aug. 25, 1845, p. 11.

That the 2300 days terminated on the 10th day of the 7th month, last autumn, is proved to my mind beyond a doubt by the evidence then used. And that it might be known as the King's coin, the broad seal of the Holy Ghost was placed upon it in mighty power. And should not this coin be current among the King's children? Now I think I hear some one saying, is not the sanctuary and the host to be trodden under foot till the end of those days; and then are they not to be delivered, and return to Zion with songs, and everlasting joy upon their heads? Well now my dear brother or sister, whoever you may be, you desire the truth, and so do I; and by the grace of God we will have it, for light is sown to the righteous: and to the upright there ariseth light in the darkness. The question is, "How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Now observe the answer: "Unto two thousand and three hundred days: *then shall the sanctuary be cleansed*." Does the angel say the host should cease to be trodden down when those days, terminated? No. Does he say that Christ will come then? No. What does he say? The sanctuary shall be cleansed. May the Lord help us to believe it. Now what right had we to expect anything more than what the angel told Daniel would then take place? Surely not any: and our inference that something else would occur, was the cause of our disappointment. Now the fact that the angel omitted to say anything about the host, in the answer there given; when compared with the subsequent part of the prophecy, makes it certain to my mind that the cleansing of the sanctuary was first to take place; and the delivery of the host an after consideration: compare v. 19 with chap. 12, and observe that the last thing given to Daniel was the 1335 days, with the assurance that he should stand in his lot, when they should end:—the resurrection,—the time of trouble, such as never was since there was a nation,—the *last end* of the indignation. {August 7, 1845 SSSe, JUBST 166.3}

That the host were Daniel's people seems perfectly obvious: but what was the sanctuary? The prayer of the prophet, contained in chap. 9, particularly the 16th and 17th verses, clearly indicated that it was in Jerusalem. Well, what was it at Jerusalem that was particularly the *sanctuary*? Answer, "Then verily the first covenant had also ordinances of divine service, and a worldly *sanctuary*. For there was a tabernacle made," &c.; Heb. ix., compared with 1 Chron. xx. 17-19. This, be it observed, was to be trodden under foot till the times of the Gentiles were fulfilled. Also observe that it was a *pattern of things in the heavens*. {August 7, 1845 SSSe, JUBST 166.4}

Now as the law had a shadow of good things to come, let us notice that "worldly sanctuary" a moment:—we find it divided into two apartments, denoted as the *holy*, and the *most holy* place. This sanctuary was *cleansed* by the blood of bulls and goats on the tenth of every seventh month. On the morning of that day the high priest, attired with the robes which were prepared for that purpose, (see Ex. xxviii. and Lev. xvi.) takes a young bullock for himself and his house, slays it, takes of its blood, and goes in before the mercy seat with his censer of incense, and sprinkles its blood seven times upon the mercy-seat, and seven times before the mercy-seat. Having thus made an atonement for himself and his house, he then goes out and takes a goat for a sin-offering for all Israel, slays it, and does with its blood as he did with the blood of the bullock. He also sprinkles the altar of incense with its blood, to make an atonement for it. Thus was the sanctuary cleansed every year in the type. This was a shadow of something done in the heavens. {August 7, 1845 SSSe, JUBST 166.5}

Now let us observe what is said in Hebrews relative to this work: see chap. ix. 23, 24: "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Here we learn that the antitype of the most holy place on earth, is the presence of God: there, then, is the antitype of the mercy-seat, &c.; there Jesus was "set on the

right hand of the throne of the Majesty in the heavens," as our intercessor. We also learn that it was necessary that those patterns should be purified in this manner; but the heavenly things,—the substance with better sacrifices, the blood of Jesus himself. But it may be said those heavenly places need no cleansing. The apostle says they do need cleansing: which shall we believe? But why do they need cleansing? Permit me to ask why the most holy place in the tabernacle needed cleansing? can you assign any reason why that which is *most holy* stands in need of being purified? This indeed would be a difficult matter to settle, had not God furnished us with the answer himself. To the law then, and when we can ascertain why it was that the most holy place in the tabernacle needed to be purified, we can than see why its antitype also needed to be cleansed by a better sacrifice: Lev. xvi. 16, "And he shall make an atonement for the holy place, BECAUSE OF THE UNCLEANNESS OF THE CHILDREN OF ISRAEL, *and because of their transgressions in all their sins*: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness." Now it will be seen that we not only have the fact declared that it needed to be purified, both in the type and the antitype: but we also have the reason assigned *why* that purifying was needed, viz., "Because of the uncleanness of the children of Israel." {August 7, 1845 SSSe, JUBST 166.6}

Well now let us notice a moment *when* it was done: and what do we learn, why, that it was the day of atonement,—the tenth of the seventh month that this cleansing took place in the type. Such was the law, which was a shadow of good things to come; and concerning which Jesus said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." What is the result then to which we inevitably come? Answer, according to evidence which no man can destroy, the 2300 days terminated last autumn on the day of atonement: there and then, according to the law, as well as the testimony, Jesus our great High Priest finished the atonement and cleansed the sanctuary strictly, according to the type, with that latter sacrifice,—his own precious blood. {August 7, 1845 SSSe, JUBST 166.7}

This being the case the work of those servants which God has placed over the household to give them meat in *due season*, is clearly expressed in this scripture: Isa. xl. 1, 2, "Comfort ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her, that her *appointed time is accomplished*, that *her iniquity is pardoned*: for she hath received of the Lord's hand double for all her sins:" and blessed is that servant who shall be found faithfully doing this work when his Lord cometh. {August 7, 1845 SSSe, JUBST 166.8}

But some one will say did not Gabriel tell Daniel, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." And is not that appointed time the 2300 days? In order to understand this point clearly, let us consider what the indignation is, and who it is upon. Well now it is clear to my mind, from the question in verse 13, as well as other parts of the prophecy, that it was the treading down of the host,—the mighty and the holy people. And if it consisted in their being trodden down, of course it was against them. The question then arises, when will the *last end* of that indignation come? The expression, the last end of the indignation clearly implies that there would be more than one end: and we have seen that the 2300 days carry us to the cleansing of the sanctuary, but not to the deliverance of the host. It is evident that the indignation will not cease until the resurrection takes place. We go then to chap. 12, and there we find the last end of the indignation. First, we are presented with the standing up of Michael, which evidently took

place last autumn; at which time began the time of trouble, which is now in its first stages. At this time comes the deliverance—the resurrection. {August 7, 1845 SSSe, JUBST 166.9}

Now, although Daniel has had a full explanation of the 2300 days terminating at the cleansing of the sanctuary; yet he exclaims, "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? He evidently saw that those days did not reach to the resurrection,—the angel had not as yet caused him to understand what should be in the last end of the indignation. But he now proceeds to fulfill that promise, and to answer the prophet's last importunate enquiry. Read the remaining part of this chapter, and you will there get the time of trial that was to follow the termination of the 2300 days, which we have been in since the seventh month: also for the wicked to do wickedly, and *none* of them to understand: also for us to *wait* for and be blessed at the termination of those days, which will receive the host forever from its down-trodden situation. Having received this last instruction on time, &c., Daniel now quietly goes his way to rest in the arms of Jesus, till the Lord himself shall descend from heaven with a shout, that will cause the earth to bring forth the sleeping saints in one day.

Mount Holly, Vt., July 23. G. W. PEAVEY. {August 7, 1845 SSSe, JUBST 167.1}

LETER FROM SISTER PRIEST.

Dear Sister Jewett:—I received your papers—was glad to hear in some way from you, and by them to believe you are still Striving, amid all the changes of these last days, to hold on your way and endure to the end, which I believe is just upon us, and my prayer is, {August 7, 1845 SSSe, JUBST 167.2}

"Fly swifter round ye wheels of time,
And bring the welcome day." {August 7, 1845 SSSe, JUBST 167.3}

It appears to me more and more clear that the *despised* Adventists have got the truth, and that Babylon is fallen to rise no more—that the atonement is finished, and we are in the *watching* watching time, when we are to be even as pilgrims and strangers on the earth, looking for a better country, and if we are mindful of the country whence we came out we have opportunity to return: which I find many are now doing, not being willing to suffer reproach for the sake of Christ, they become reprobates, and fall away and die, and it seems to me that, as the Psalmist said, my foot had well nigh slipped. After leaving Worcester, and thinking what took place on the Sabbath, and the conversation and exhortation of Bro. Brown, my faith was very much shaken respecting our present position, the enemy began to make it appear that we had gone entirely wrong since' 43, and that we are indeed fools and fanatics, still I felt as if I could not give up but what the Lord had thus far lead out his people, and that he would still continue to lead; but for a-week or more it appeared to me that I should be overcome and sink at last. On looking often at my chart, which is my only guide together with the Spirit, I would Frequently turn to Heb. ii. 1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," (margin—or run out as leaking vessels,)—which is not all at once, but sometimes hardly perceptible; and also Heb. x. 35, "Cast not away therefore your confidence," &c. These, together with numerous other blessed portions of Scripture, encouraged me to still hold fast, that no man take my crown; remembering that after enduring temptation, and being tried, we should receive the crown of life, which is laid up for all that love his appearing. In the midst of this trial, which to some may appear small, but to me it was fiery, having no one to sympathize with. Bro. Gage came here to see us, and he began to inquire how I was getting along; I told him plainly how it was with me; and he says, think it not strange concerning these trials, &c., I asked him how he

could maintain the position that the atonement was finished, &c., since the passover time had gone by; he said he did not fully embrace that position until after the time passed and he believed it to be present truth and light.[352] From that I began to take courage, and hold on to the truth with a firmer grasp, by faith; and in the strength of God I have been striving still to fight my way through, and the more experience I have in the way, the more willing I find I am to follow the Lamb whithersoever he goeth, that I may-be able at last to sing the song of the hundred and forty and four thousand of the redeemed; which it appears to me are to be delivered speedily, in answer to the strong and last cry of the 5th angel, "Thrust in thy sickle into the earth, and gather the clusters of the vine, for her grapes are fully ripe. O, in what an awful and yet glorious time is our lot cast, and are we ready—shall we hail each other on the blissful shores of immortality? Shall we there mingle in concert with the saints and angels? And what will be far more blessed, there we shall see Jesus, and with him reign forever. But let this thought with its full force, applied by the Spirit fill the soul and oh how willing we are to suffer reproach for Christ. O, sister let us travel on to the end; the Lord help us not to get weary nor faint by the way, for in due time we shall reap if we faint not. I feel sometimes that I get sometimes that I get somewhat faint, and it would be cheering to my soul to see some of the poor pilgrims, or hear from them at least. I have not been acquainted with any here, except Bro. Gage, that appear to be in the work, but are cold, formal, and dull. My soul at times longs for the society of the just even here on this earth. I should be glad to hear from you soon and often; it might be a benefit to my soul and yours, as we travel on, to hear from each other. I hope you will forgive my negligence. Remember me to all the saints at W., and at the throne of grace.

Yours, waiting for redemption, P. PRIEST.[353]

South Gardner, July 20. {August 7, 1845 SSSe, JUBST 167.4}

LETTER FROM BRO. HASKINS.

Dear Bro Snow:—I came into this Sodom last week, and went into a Hall where I was told the *Millerites* met to worship God. Of course I expected to find some *Christians*. Well, praise God, there were a few indeed who could breathe well in almost any place but that. Upon my speaking a few words of my faith in the past, and where I believe we now were—that the blessed Jesus was *King*, &c.—I found a surprising amount of *little horn*. Yes, to my sorrow it was even so: fruits right on the spot made it clearly manifest that the *old dragon* was there, coiled up nicely all about the slips; and, the moment he was stabbed, roared well. Yes, glory to God, he overshot the mark that time, for a few saints had their eyes anointed, and they found it was high time to come out from among the Laodiceans, for some were in danger of bowing down to the Beast. And now Korah's band are much: troubled, and, I learn, have written to *the pope* to ascertain my character. As I have no *certificate* from the Albany Conference, they were puzzled to know what to do with me, till at length the word comes from H. and B. that I am a *deceiver*, and that of course puts the matter all at rest, only they are under the necessity of having a doorkeeper to keep out the *fanatics*.[354] {August 7, 1845 SSSe, JUBST 167.5}

I praise the Lord that there are a few here that are not bound by the awful influence of the evil servants. A little flock have come to a decided stand to fight in the battles of the Lord; for all that trust in the living God alone, cannot be afraid of the Assyrian; and none others can enter that

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[352] "Bro. Gage" could be William Gage (??).

[353] "P. Priest," of South Gardner, MA, is Patty Priest, née Clark (1793-1871), see https://www.findagrave.com/memorial/87218952/patty-priest.

[354] The leaders of the Albany Conference, designated by the initials "H. and B." are Joshua V. Himes and Sylvester Bliss, of Boston, MA; see https://archive.org/details/ConferenceOfAdventistsAtAlbanyAndNewYork1845.

glorious city but those who stand free in Christ *our King*. All who are willing to be led by the Spirit into all truth, and follow the Lamb whithersoever he goeth, will very soon receive a crown of glory. My prayer is that we may all keep low at the feet of Jesus, watch carefully the teachings of the Holy Ghost, and cry mightily for King Jesus to come. R. T. HASKINS.[355]

Providence, July 26. {August 7, 1845 SSSe, JUBST 167.6}

LETTER FROM BRO. CURTIS.

Dear Bro. Snow:—I feel an inclination to say a few words through your humble sheet, to the brethren and sisters of the like precious faith as myself, by way of exhortation. {August 7, 1845 SSSe, JUBST 167.7}

Though we have just passed a point of time on which my most sanguine hopes were strongly fixed, yet, praise the name of the Lord, my faith, in the immediate coming of our glorious King remains firm as the immutable Rock upon which I stand.

I feel that there is no mistake in our position, that this is the year of Jubilee, and that we are in the fourth watch, and that between this and the 10th day of the next 7th month the captives of the true Israel will go free. Why, bless the Lord, he has given us abundant evidence through signs in the heavens and upon the earth, to convince any one but a sceptic, that our main position is right. Then let us give heed to the sure word of prophecy, and especially to the admonition of brother Paul: let us not cast away our confidence which hath great recompense of reward, for we have need of patience, that after we have done the will of God, we may receive the promise, for yet a little while, and he that shall come will come, and will not tarry. This seems to be the time in which we are to live by faith, holding on to our former faith, in which, if we falter, we draw back unto perdition. None but such as endure to the end have a right to claim the promise. O Lord give us all a sufficiency of thy grace to enable us to endure to the end. {August 7, 1845 SSSe, JUBST 168.1}

Yours, in the waiting position, ELI CURTIS.[356] {August 7, 1845 SSSe, JUBST 168.2}

Brooklyn, July 29. {August 7, 1845 SSSe, JUBST 168.3}

LETTER FROM BRO. BAKER.

Dear Bro. Snow:—A few of us in this vicinity highly prize the weekly visits of the *Standard*, and hope and trust it will be sustained by the faithful lovers of *truth*, who want to hear from the brethren in various parts of this old sin-cursed earth, groaning to be delivered. We are so highly gratified with the independent stand it takes against every species of fanaticism and presumption, that one week seems to us quite long enough to wait for its arrival. We have not received any since the one bearing date July 17, and we are anxious to learn the cause of its delay, that we may, if in our power, make an effort to remove the cause.[357] {August 7, 1845 SSSe, JUBST 168.4}

I say again, we are highly gratified at the stand it takes against presumption. Whatever the *Lord*, through the agency of his duly authorized apostles to the Gentiles, has taught us to observe and do, we love,—but do not love, or feel disposed to listen to *men's inventions*, however honest they may be in their opinions, or devoted and zealous they may have been. I was truly gratified to learn by the last *Standard* that an article would appear in your next in relation to feet-washing,

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[355] For Ralph Thurston Haskins (1808–1890), see https://www.findagrave.com/memorial/236567200/ralph-thurston-haskins.

[356] Eli Curtis.

[357] Vol. 1, No. 19 was published on July 17. There was no number on July 24. Vol. 1, No. 20 was published on July 31. There was only one other number after this—Vol. 1, No. 21, on August 7, 1845.

which practice is recently countenanced by four or five individuals in this section, the effect of which appears to be deleterious. Let us have all the truth, and reject all error. I really think a clear exposition of the five chapters of John, commencing with the 13th, would set the matter at rest in the mind of every candid reasoner. That the Gentile believers of 1845 are not taught feet-washing as a gospel ordinance, is as clear as that they are not taught to heal the sick, open the eyes of the blind, or even *raise the dead* out of the grave after they have been dead four days. {August 7, 1845 SSSe, JUBST 168.5}

I observed an article in the "Hope Within the Veil," of July 18, purporting to be from the pen of Bro. Cook, who appeared to urge it as a gospel *ordinance*, rather than a *duty*, whenever the circumstances of the case rendered it an act of kindness, or a kind office on the principle of other duties.[358] To my mind, if his principle of reasoning be correct, he might prove any thing from the Bible he pleased, that is if he did not confound himself. Look at the heading of his article:—"*To be a Christian we must do the works of Christ*." If he means *all* the works of Christ, does he not virtually say he is not a Christian himself? Yea, more, does he not say that not one is to be found on the face of the earth? After reading the article, the question arose in my mind, is it possible that Bro. Cook is so stupid as not to see that his reasoning is as fallacious as it would be to advocate the salvation of all men?[359] Or even that he should betray his Lord and then go and hang himself, because it was said to Judas, "That thou doest, do quickly." If he has not misapplied or misplaced scripture, the following arrangement would not: "Come unto me all ye ends of the earth and be saved." Again, "Him that cometh unto me I will in no wise cast out." Again, "No man can come to me except the Father, who hath sent me, draw him." And now, to cap the climax, "And I, if I be lifted up from the earth, will draw all men unto me." Again, "Judas went and hanged himself,"—"go thou and do likewise." Would the advocates of feet washing like this mode of reasoning on all points? I think not. {August 7, 1845 SSSe, JUBST 168.6}

Again, I ask, has Bro. C. or any one else, since the apostles, performed such physical cures (either with or without the aid of medicine) as did our Lord Jesus Christ by the word of his power? Let Bro. C. pause and think a little before he proceeds further in such wild presumption. Is he one of the number addressed by our Lord? Does the language apply to him, "If I wash thee not thou hast no part with me"? And must we understand *literal washing*? If so he must take the whole to himself, and Jesus says, "*If* I then, your Lord and Master, have *washed your feet*, you ought to wash," &c. I wish to invite the attention of the advocates of feet-washing, on a communion season to look this text right in the face, and reason like candid men for a little season. Has the Lord washed *your feet*? Take notice, "If I wash thee not thou hast no part with me." Take one part and you must accept the whole, and then does it not prove too much for your purpose? Brother or sister, just begin at the 13th chapter and proceed on, and let the Bible decide the meaning of the word "*as*,"—"*as* a little child." Also John viii. "If ye were Abraham's children ye would do the works of Abraham"—i.e., act *as* Abraham acted. Then notice the prayer "that the they may be one *as* we are one;" and take particular notice of chap. 16, ver 25: hear a thus saith the Lord:—"*These things have I spoken unto you in* PROVERBS"—i.e. *parables* or *figures*. Now do not charge the lie upon the Lord—but believe him with reverence. {August 7, 1845 SSSe, JUBST 168.7}

In a word let me say, look at *the whole subject*, and let the blessed Bible be its own expositor, and explain its own figures—keeping in view the *object* of the Lord's first visit to earth, viz., to prove, by fulfilling the prophecies, that the prophets were sent of God—that he was the true Messiah—and to establish his gospel and church on a basis too strong for the gates of hell to prevail

[358] John Ball Cook.
[359] John Ball Cook.

against. He that will not do this is not to be reasoned with.
Yours, in the blessed hope, Z. BAKER.[360]
New Bedford, July 30. {August 7, 1845 SSSe, JUBST 168.8}

WISDOM FROM ABOVE.[361]

Exposition of Ecc. ix. 12-16. {August 7, 1845 SSSe, JUBST 168.9}

"For man also knoweth not his time: [the wicked will not understand the time of the Lord's coming:] as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. [Jesus says "as a snare shall it come on all them that dwell on the face of the whole earth.] This WISDOM have I seen also under the sun, and *it seemed great unto me*: there was a little city, [the *little remnant* of Jerusalem,] and few men within it; ["*few men* of Israel;"] and there came a great king against, [an Assyrian ruler that "cometh into our land, and treadeth in our palaces,"] and besieged it, and built great bulwarks against it: [by a strong "*confederacy*" and strong "*resolutions*:"] now there was found in it a *poor wise man*, [a "*faithful* and *wise* servant,"] and he by his *wisdom* [the sealing truth of God, accompanied by the Holy Ghost] delivered the city; yet NO MAN REMEMBERED THAT SAME POOR MAN. Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised and HIS WORDS ARE NOT HEARD." {August 7, 1845 SSSe, JUBST 168.10}

A writer in the "Christian Advocate and Journal" states that the decrease has been more than 36,000 the last year. Surely all the churches need a revival. {August 7, 1845 SSSe, JUBST 168.11}

RECEIPTS SINCE JULY 15.

Ali Andrews, Bridgeport, 1,00; D. B. Gibbs,[362] West Becket 1,00; D. Austin, Suncook, 2,00; E. Curtis, 1,00; J. Mortimer, 50cts.; S. H. Milner, Indianapolis, 5,00; Z. Thayer,[363] Randolph, 2,00; G. W. Peavey, Fort Ann, 1,00; H. Flagg, West Boylston, [MA,] 2,00; E. Noyes, New Orleans, 1,00; Z. Baker,[364] N. Bedford, 1,00; S. Terry, Warehouse Point, 1,00; Timeists of Newark, 2,00; B. Camp, Newark, 80cts. {August 7, 1845 SSSe, JUBST 168.12}

[Notice of the end of *THE JUBILEE STANDARD* in *THE DAY-STAR* , Sept. 27, 1845, pp. 35, 36.]

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[360] Dr. Zarah Baker.
[361] This news article was reprinted in *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, p. 257.
[362] Desmond B. Gibbs (c. 1802–c. 1870).
[363] For Zaccheus Thayer (1795–1852), of Randolph, MA, see https://www.findagrave.com/memorial/17564577/zaccheus-thayer.
[364] Dr. Zarah Baker.

Periodicals mentioned in *The Jubilee Standard,* March 13–Aug. 7, 1845

Advent Shield (92.1)

American Millenarian (25.9)

Baptist Advocate (128.3)

Christian Advocate and Journal (168.11)

Morning Watch (42??; 44.3, 4; 48.3, 5-8; 50.3, 5, 10; 88.3; 93.8; 94.1, 10; 111.5; 127.12; 143.9)

Public Ledger [of Philadelphia] (28.7; 89.15)

New York Evangelist (32.2)

New York Herald (32.7, 10)

The Advent Herald (45.8; 50.13; 88.3; 118.4; 128.16)

The Advent Mirror (116.1)

The Day-Star (41.12; 43.8, 12; 45.7; 50.10; 89.15; 96.11; 98.11; 101.6; 102.14; 141.8; 143.9; 166.1)

The Great Trumpet

The Hope of Israel (54.9; 141.3)

The Hope within the Vail, edited by E. C. Clemons (132.12; 141.3; 168.6)

The Midnight Cry (48.2; 143.9)

The New York Sun (100.7; 120.8; 128.18)

The Philadelphia Daily Sun (128.3, 4)

The True Midnight Cry

Voice of the Shepherd, published by Orlando Squires (96.8; 124.8)

Voice of Truth (50.5; 54.9; 126.8; 142.2; 143.9; 153.14)

Names of unidentified individuals

John S. Bussell (??), of Haverhill, MA
William Evans (??), of New York
J. H. Rusher (??), of New York
M. Williamson (??), of Troy, NY 1845 / White Hall, NY 1846 (preached in Benson, VT 1844)
Bro. Millius (??), of Balston Spa, NY
Brother R. Patton (??), of West Philadelphia, PA
Morse (??) and Smith (??) of New Hampshire
Sister H. T. Miller (??), of Roxbury, MA
Bro. S. H. Milner (??), of Indianapolis

Names in Snow's 1848 book

Allen, Thomas, of New York [not Dr. Thomas L. Allen (1789–1856), of Middletown, PA]

Bellows, Joseph Knight (1806–1869), of New York

Bliss, Bro. Sylvester (1814–1863)

Brown, Freeman Greenwood (1813–1878)

Brown, I. S.

Brownlee, William (Dr.),[365] preaching in Newark, NJ

Burnett, B. J. (also in the list of signers)

Bush, George (Professor) (1796–1859)

Clemons, Emily Catherine (1817–1900)

Dammon, Israel (1811–1886), of Exeter, ME

Evans, William (??), of New York [not Evans, William Henry (1816–1878), of Portland, ME]

Fitch, Charles (1804–1844)

Fleming, Lorenzo Dow, Dr. (1808–1867)

Frost, Charlotte (??)

Gibbs, Desmond B. (c. 1802–c. 1870), of West Becket, MA

Gibbs, Henry (??)

Gilbert, Anson A. (also in the list of signers)

Gross, Harvey Harlow (1810–c. 1895), of New York

Hadnot, Thomas,* (1817-) of New York

Hale, Apollos (1807–1898)

Hale, Ezekiel, Jr. (1788–1868), of Haverhill, MA, publisher of *The True Midnight Cry*

Himes, Joshua Vaughan (1805–1895), of Boston

Hoagland, John H., of New York

Hotchkiss, Br. and Dr. C. B. (1796–1857), of Auburn, NY[366]

Hutchinson, Richard (Bro.) (1814–1908), of Waterloo, CE[367]

Lewis, Leonard (1800–1871), of New York

Litch, Josiah (1809–1886), of Philadelphia

Marsh, Joseph Arnold (1802–1863), publisher of *The Voice of Truth*

Miller, Henry W. (??)

Miller, William (1782–1849)

Morris, Hiram (??)

Newman, James (??)

Pearson, John, Jr. (1813–1900)

Peavey, George Washington (1824–1902)

Port, James A. (??)

Rich, Samuel, of New York (??)

Riker, Abraham, of New York (1815–1867)[368]

Ruby, Reuben* (??)

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[365] "The dispatch of Thursday told of Dr. William Brownlee of New York, brought to Newark to make rebuttal to Miller's positions, speaking to a packed audience in the Dutch Reformed Church. (The reporter is openly and ever against Miller's positions.) Brownlee preached on the thousand years of world betterment and the reign of Christ as spiritual, with the resurrection as likewise spiritual. He declared the resurrection of the soul does not mean the resurrection of man to life. The restoration of the Jews, he admitted, would probably take place between 1843 and 1847, which is the meaning of Daniel 8:14. Satan would be bound during the 1,000 years, at the end of which he will be loosed. But a more accurate ending of the 2300 years, Brownlee held, would doubtless be for 1866, when Antichrist will receive his great blow, and the end of the sorrows of the Jews will come. Brownlee thus dates the 1260 year-days of the papal Antichrist from Phocas in 606, and likewise recognizes the 2300 prophetic days as literal years. The difference lay in the terminal point, and anticipated events." {1954 LEF, PFF4 744.2}

[366] Clark Beers Hotchkiss wrote for *The Voice of the Shepherd*, published by Orlando Squires. See, for example, volume 1, number 5, September 1845, at https://adventistdigitallibrary.org/islandora/object/adl%3A22252142. See his March 28, 1845, letter to William Miller at https://adventistdigitallibrary.org/adl-24006016/cb-hutchkins-william-miller (this may be renamed later ??).

[367] Hutchins wrote for *The Western Midnight Cry*. See, for example, volume 4, number 12, February 7, 1845, at https://adventistdigitallibrary.org/islandora/object/adl%3A22252037.

[368] For Abraham T. Ricker, see https://www.familysearch.org/ark:/61903/1:1:2W74-B2C.

Shaw, Benjamin (??)
Sherwood, John (also in the list of signers) (??)
Shipman, Isaiah Hatch (1810–1882)
Simons, Petronella, of New York (??)
Simons, Timothy A., of New York (??)
Snow, Samuel Sheffield (1806–1870)
Storrs, George (1796–1879), of New York
Southard, Nathaniel (1812–1852) (publisher of the *Midnight Cry*) https://www.findagrave.com/memorial/121887422/nathaniel-southard
Trull, Nehemiah S. (1815–1886) of New Boston, NH (re the Sabbath)
Turner, Joseph (1807–1862), from Portland, ME
Whitten, Br. (??)

Signers of Statement

James, Henry A. (??)
Sherwood, John (??)
Liftchild, Timothy* (??)
Lackey, Abraham* (??)
Robertson, Oliver (??)
Banta, Peter (??)
Green, John (??)
Bennett, John C. (??)
Scott, William* (??)
Chamberlin, Uriah (??)
Peeney, T. F. (??)
Barbor, Edward* (??)
Gilbert, Anson A. (??)
Moschette, Stephen (??)
Phallan, N.* (??)
Andrews, Charles (??)
Burnett, B. J. (??)
Hoffman, Andrew (??)
Thorn, Richard H. (??)
Seely, William (??)
Lighthall, Reuben (??)
Brocklebank, Cranson (??)
Knapp, Mary (??)
Rozelle, Mary (??)
Brocklebank, Eliza (??)
Thorne, Mary (??)
Banta, Mary (??)
Hoffman, Mary J. (??)*
Lackey, Elizabeth* (??)
Snow, Elvira M. (??)
Coe, Susan (??)
Westgate, Lucy (??)
Gillies, Ann (??)
Fleet, Sarah (??)
Brown, Melissa* (??)
Scott, Jane (??)
Bellows, Elzada (??)
Pearson, Ellen (??)
Jones, Elizabeth (??)
Lewis, Charity (??)[369]
Divine, Phebe A.* (??)
Gibbs, Esther (??)
Spalding, Julia A.* (??)
Bush, Hannah* (??)
Bush, Anntenet* (??)
Ross, Ellen* (??)
Braman, Martha A.* (??)
Reynolds, Elizabeth* (??)
Riker, Paulina (??)
Green, Jane (??) [page 264]

* Those with this mark have apostatized since bearing the above pointed testimony to the truth, and are now its enemies.

Facsimiles obtained from the James White library at Andrews University

Nos. 1-3 (March 13, 20, 27) are missing although select articles were reprinted by S. S. SNOW.

No. 4 (April 3) 22267815.READER.pdf; also obtained by Michael Campbell from the American Antiquarian Society (AAS) Historical Periodicals Collection: Series 3 (1838-1852).

No. 5 (April 10) is missing although select articles were reprinted by S. S. SNOW.

No. 6 (April 17) Jubilee_04-17-1845_01-06.pdf-r.pdf

No. 7 (April 24) 22267817.READER.pdf

Nos. 8-10 (May 1, 8, 15) are missing although select articles were reprinted by S. S. SNOW.

[369] See *The Book of Judgment Delivered to Israel by Elijah the Messenger of the Everlasting Covenant*, 1848, p. 264.

No. 11 (May 22) Jubilee_05-22-1845_01-11.pdf-r.pdf

No. 12 (May 29) 22267819.READER.pdf

No. 13 (June 5) 22267821.READER.pdf

No. 14 (June 12) 22267823.READER.pdf

No. 15 (June 19) 22267825.READER.pdf

No. 16 (June 26) 22267827.READER.pdf

No. 17 (July 3) 22267829.READER.pdf

No. 18 (July 10) 22267831.READER.pdf

No. 19 (July 17) is missing then another week is missed.

No. 20 (July 31) 22267833.READER.pdf

No. 21 (Aug. 7) 22267835.READER.pdf

Facsimiles obtained from the Phillips library at Aurora University

No. 4 (April 3)-No. 21 (Aug. 7) photographed